The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NOUNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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THE ANTI-SLAVERY BUGLE,

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J. HUDSON, PRINTER.

The Anti-Slavery Bugle.

SPEECH OF PARKER PILLSBURY.

At a Meeting of the American Anti-Slavery Society, in New York, May 12th, 1858.

After some introductory remarks Mr. Pillsbury said:

There is nothing in any part of our country that can be called encouraging to the lovers of freedom. Our friend Mr. Phillips called attention yesterday to the fact that the most absolute despotism in Europe is loosening its grasp on the limbs and hearts of its victims. When, think you, will this be true of our despots and our dospiros? Do you see, in the signs of the times, any inflations of it? I do not know of any.—On the contrary, it seems to me our other friend from Philadelphia, Dr. Furness, has a clearer appreciation of what is before us than most of the speakers who have addressed us—certainly, of those who have spoken to-day. I remember that, six weeks ago, my friend, Mr. Buffum, took me in his carriage to a town in his neighborhood, and we held an anti-slavery meeting. It was just after the first pulsation began to be felt to the cold heart of the Illinois Senator, Stephen Arnold Douglass; and such was the throbbing palpitation that began to be perceptible among the Republicans here at the North, that I ventured to predict that it would not be three months before Stephen Arnold Douglass would be named as the next candidate for the Presidency by the Republican party. Now, I never had much reputation, never claimed any, as a prophet, but it was at once said, that what little I had was forfeited by that rash prediction. The audience cried out "No! No!" and even my friend Buffum looked as if he thought I "saw men as trees walking."—But instead of being three months, it was not three weeks before Mr. Douglas was trumpeted from Mississippi to Maine as the next probable candidate for the Presidency of the United States by the party of freedom. Since that time there has been some little modification of this sentiment of feeling, but in what direction? It is only to come over the river, and fasten upon a slaveholder in the State of Kentucky—I refer of course, to the Hon. Mr. Crittenden; and the highest that party can look, in 1860, is to name a slaveholder, or Northern man with slaveholding principles, to be their standard bearer in the Presidential canvass. And as political parties always lower their standard, as men always grow worse when they enter the political arena, just as they do when they join the Church, it is perfectly safe to utter such a prediction—and that party has scarcely any lower deep into which it can fall. It seems to me that we can look now for no more from the Republican party than from the Democratic party, or any other party that may arise in the coming three years.

Then, again, I think we deceive ourselves as to the character and position of individuals. Allusion has been made to the kindly event in the workings of Providence, the death of the Senator from South Carolina. But who made the most haste to pronounce eulogies upon that man?—Why, the two most prominent men in the Senate of the United States, if we except Mr. Seward, of the Empire State; I refer to Senator Wilson of Massachusetts, and Senator Hale of New Hampshire. Senator Wilson went so far as to tell, not the country only, but the Senate in particular, that they, even, did not know the merits, the peculiar traits and graces, of that man. He said, "You knew him only here in the Senate, and you who knew him here knew him only to esteem him. I knew him in the Committee room, where we learn men still more intimately; and the more I knew of him there, the more highly did I respect, esteem and venerate him!" That from a Massachusetts Senator, standing almost in the yet undried blood of his colleague, Charles Sumner, steaming from the floor of the Senate Chamber, and calling to God, certainly unavenged! Am I Senator Hale's eulogy was in terms no less glowing. I regard these facts as significant indications of the position and character of the Republican party at this time.

Then, again, we all of us fancy that we must speak well of Charles Sumner, however we may speak of the dead. I do not know, if Stephen A. Douglas is nominated for the Presidency, who is any more likely to be his firm supporter than Charles Sumner. He is yet a member of this Government—the sworn and pledged ally of slaveholders. I sometimes fancy that Providence has permitted Charles Sumner to occupy a peculiar position in the government of the country. He went to the United States Senate pledged to the support of the Union and the Constitution. Of course, that loved him to aid in putting down any insurrection that might occur, in whatever section of the South, among the slaves. Even Bully Brooks' own slaves might rise in rebellion, and then who was more firmly pledged than Charles Sumner to see to it that that insurrection was suppressed, if need be, by the strong arm of the Federal Government, himself one of the great throbbing pulsations that put forth the terrible power? Now, it was written, not on Judean parchment alone, and more than eighteen hundred years ago, "With what measure you mete, it shall be measured to you again." Charles Sumner had sworn to be the ally of Bully Brooks, in maintaining order on his plantation; he had sworn to aid in inflicting whatever "taming" his slaves might require, in order to preserve the peace of the plantation; and the Carolina Yemassee, that avenges the outrages done, in the name of liberty, in behalf of slavery, hovering over his head, soon lastly the arrows of his wrath, and Bully Brooks was the instrument to arrange the wrong; and that slave measure which Charles Sumner meted out to others was meted out to him.

I speak of this not as the enemy of Charles Sumner. I know him well enough to believe that he would not have me false to my convictions and to myself, in glossing over his position, out of regard to his personal merits, or my particular friendship or fondness for him. But I will not stop to speak of the political relations of the country to slavery. I have very few words to say as regards the "revival" through which we have recently been passing, in different parts of the country.

Here, again, I think, when there are such significant and striking indications of what is called "the presence of God," we are all too much in the habit of speaking in measured tone and with suppressed and bated breath in regard to them. I know something of the history of revivals in this country for the last twenty-five years. I know that in 1830 there commenced a series of revivals that swept over the entire country. I know that in this city, in particular, there was such an outpouring of what was called "the spirit of God" as was never witnessed before; I remember that one of the largest theatres was converted into a place of worship, and Professor Finney was called from the West to perform the mighty works done there in the name of religion; and the city almost fancied that it had become a fit emblem of the "City of Mount Zion" above. Such a rush of converts to the communion had never been witnessed before, and the Church lifted up her voice in such songs of rejoicing as had not been heard since the days of the Apostles. But here, in the City of New York, what has followed? In looking after the fruits of the revival, what have we found? Amid its slime, there has sprung up a vegetation the most dangerous and deadly to be found in any of the moral quagmires of the whole western hemisphere. There has sprung up the rule of Isaiah Rynders, Tammany Hall, and Fernando Wood, and that and all subsequent revivals have not suppressed that more deadly and poisonous influence—and powerful, too—the *New York Observer*, so long published, to the disgrace of this city and the dishonor of this country (applause).

Now, there was the legitimate fruits of the revival here in the city of New York; but I want to take, for a moment a more extended view of it. In Mexico, at that time, there was an effort making for the overthrow of the slave system of that Catholic country, and Roman Catholicism and as much of Republicanism as existed in that country at that time were sufficient to accomplish the glorious act of the overthrow of the slave system, that has so long cursed that unfortunate Republic. There was no revival of religion, but there was an overthrow of slavery there. Our country enjoyed a revival of religion. It lasted from 1830, with more or less power and interest, until 1840. In 1840, we began to witness the fruits of that revival—and what were they? The history of the ten previous years was the history of what was called "the outpouring of the spirit of God," in the most millennial manner. All over the land, from east to west, there sprung up churches and theological seminaries, and it was said that the day star of the millennium had risen upon the country, and that the wilderness and the solitary places were budding and blossoming like the rose. The churches increased among the wilds of the West to such an extent that, as it was said of Athens, when Paul first preached there, "the gods are so numerous that it is easier to find a god in our city than a man," so it might almost have been said of the West, "the houses of God are so numerous that it is easier to find them than to find the house of a man." Thus the Church seemed to triumph, and thus, for ten years, there was rained down from heaven, as though its very windows were opened, such refreshings from the presence of the Lord as had never been enjoyed before.

So sang the Church. Meantime, as I said, Roman Catholicism had abolished slavery in Mexico. But what were the fruits gathered from that golden harvest of revival? The seizure of Texas, and its annexation to these United States, and the war—if you call such a massacre a war—the war with Mexico, that wrested the fairest portion of her heritage. The Protestantism of the United States, the *revived* Protestantism of the United States, the Millennium Protestantism of the United States, signalized its zeal and regard for the honor and glory of God by seizing upon Texas, a revolted province of the Mexican Republic, and re-enacting slavery there, where Roman Catholicism had thrown down its reeking altars, as it fancied and hoped forever and ever!

Now, Mr. Chairman, I have been wondering what would be the fruits of this great revival. I have been wondering what act our Government and our Church contemplated, of peculiar diabolism, whose way must thus be prepared by these remarkable religious outpourings. I remember "John Brown, the Ferryman," who used to write letters, I think, for the New York *Post*, said he always knew when Daniel Webster contemplated some particularly diabolical act, by the remarkably religious unction with which he seemed to be visited (laughter and applause). I think the same with regard to our country at large. I think you will find that almost every peculiarly diabolical deed has been preceded by some special religious observances and celebrations.

We are told that Cuba, Central America, the African slave trade, are already laid down in the programme of the Government for the coming year. I strongly suspect that it is true, and I scarcely could wish better evidence of it than the remarkable revivals of religion we have witnessed during the past winter (applause and hisses.) I do not know whether those who hiss are "lambs of the flock"—I am afraid they are entirely another species of animal by the dialect (laughter.)—However, I remember reading somewhere that Rome was once saved by the hiss of a goose, and the Church may be saved by the instrumentality (renewed laughter.) But I am speaking in all seriousness. I know my remarks to some may seem extravagant, but I will not retract them: I could not if I would. But sure I am, you will all agree in this—that from 1830 to 1840, we did not have those remarkable, revivals of religion; and I am equally sure that those of you who are conversant with the history of the time will agree with me that we had the annexation of Texas, and that that was followed by what was called the Mexican war; and following thick and close and fast upon it came the enactment of the Fugitive Slave bill, and then its execution, and then the scenes enacted in Kansas—scenes of such a character that one might almost fancy the seven vials of Apocalyptic wrath had been poured out on that ill-fated Territory. So far, I am sure we are agreed. Well, if, at the close of the revival of 1840, some one had predicted all those events as likely to follow, surely that would not have been considered as paying a very high compliment to the power of the Church or to the Christianity and religion of the people. But yet, all the events have come; and those three to which I have referred as likely to transpire within three coming years are surely not more remarkable. You thought I was speaking extravagantly. I spoke just so at the close of the revival of 1840. I said, some deed of damning darkness is about to be committed—and were not such deeds close upon us? I claim to be no prophet, the son of no prophet, but I remember who it was that said, "Can ye not observe the signs of the times?"—Why, the Republican party at that time sprung into new life: it called itself the Free Soil party, and its motto was, "No more slave territory—so help us, Heaven!" Do they say it now? Is there any such party now, or any such zeal in the cause of freedom?

One single word, Mr. Chairman, if you will indulge me, to the Abolitionists. I am afraid we are a little too anxious for our reputation. In was a glorious utterance of Wendell Phillips, three or four months since in Boston, when he said, as long as we have a shred of reputation about us, we should distrust our position and ourselves. He said it, too, just at the moment when my friend Redmond and myself returned to Boston from Vermont, blushing with the honors that had been showered upon us during a little visit there; and, oh! how quickly our laurels withered on our brows! But I agree with the remark. And now, think you, shall we sacrifice our reputation?—Not by denouncing the Democratic party—the Republican party out do us altogether in that; we can go to school to them for terms of denunciation of the Democratic party. Not for denouncing the Church in general—for I am sure, in that matter, the finger of Gen. B. Cheever is thicker than the loins of Garrison, Abby Kelley Foster, and many more like them, together. Where then, is the place for us to occupy? Somebody has said there is a principle in philosophy that renders it proper for a lecturer to say, in using certain apparatus, "If I touch that spot, the universe trembles." In the ecclesiastical organizations of our country that tender sensitive spot (if there be such an one) is, I strongly suspect, in the Old School Covenanter Church, not in the Plymouth Church, or the church George B. Cheever, on Union Square, and, I think, Mr. Chairman, they are the grand obstacles to the progress and triumph of the anti-slavery cause, for they are the men who deserve the very clear ("hear, hear.")

Now I honor these men, probably, as highly as they themselves would with me to honor them; and yet what does Dr. Cheever say of the great revival through which we have just passed? (I hope we have passed through it.) [A Voice—"Amen."]—Why, that unless it reaches to the overthrow of slavery, wherever it is found, it is false and spurious (loud applause. Well, does it? Has a single slave been emancipated by the whirlwind and earthquake and fire that have passed over the land? On the contrary, will not the 'still small voice' of this anniversary be heard, louder than those thunders, all through the caverns of despair in the slavebuilding States of the land? Nobody was ever more sure than the slaveholder that the Church is the bulwark of slavery, and every revival of American religion adds new strength, new towers to that terrible Bastile. Our meeting today and this anniversary, will be heard and felt, and feared, by the tyrants of the South; but when and where have they trembled at the rumbling of the revival, though they have been told, and most of them believed, perhaps, that it was the chariot of salvation whose wheels they heard?

No, Mr. Chairman, we must judge trees by their fruit, and we must not be afraid to speak the truth of Sumner, or Beecher, or Cheever, or of religion revived, anymore than of religion dead—as, happily for the slave, it almost always is in our land. It will make our number few—no matter for that. What though we are few, now and always?—so ever are the faithful. What though we may be growing fewer still?—that also may be a part of the economy of God; for so it has been before. What though the heavens over our heads may seem brass, and the earth under our feet may seem iron, and no results seem to follow our labors?—to wait and watch may be part of our mission, as well as to work; and the word that is spoken on this platform to-day may be blossoming in beauty and in blessedness long after we have been gathered to our graves. The olives from the planting of Isaiah and Moses are not yet all gathered in, and the flower that blooms to-day on the banks of the Nile may have sprung from seed sown by Pharaoh's daughter. So, our work, in its grand results, may not be complete until that day when future Layards shall disinter the ruins of New York instead of Nineveh, and grave antiquarians from Australia come to search among the debris of the Mississippi for traces of a once flourishing civilization. I wish we could divest ourselves of all desire to be popular, of all desire for reputation; for in the whole history of the past whenever God has appeared for the recovery or rescue of his own cause, it has generally been not until the hour when man's extremity drove him to despair, and he was willing to ascribe all the glory of his salvation to the God of Heaven (loud applause.)

From the Springfield (Massachusetts) Republican.

EMASCULATED CHRISTIANITY.

The Lecompton triumph in Congress was a doubtful one; the Lecompton triumph in the Tract Society, achieved on Wednesday, was not doubtful. It will be remembered, that last year the Society instructed the publishing committee to publish tracts upon the subject of slavery, and that they persistently refused to obey their instructions. The course was utterly dishonorable on their part. They had no legitimate alternative but to obey or resign. At the present anniversary, there gathered, of course, a great deal of interest about the decision of the question, and it has been decided. The publishing committee has been sustained by the Society, whose will they had contemned, whose confidence they had betrayed, whose judgment they had insulted. This reversal of the position of the Society is a momentous event, and full of significance. It involves very grave decisions, and its effects will be seen in the future, not, we fear and most honestly believe, in the advancement of Christian morals. The office of the Society is the dissemination of Christian truth, and the denunciation, which shall lead to the renunciation, of all wrong that militates against the progress of that truth and its incorporation into life. The decision of the Society now is, that there is one thing in this land, generally held to be wrong, which is not to be spoken against.

The holding of human beings in bondage is a sin, or it is not. Slavery is a Christian institution, or an institution of the devil. The Tract Society, in its decision, says either that slavery is a Christian institution, involving neither sin nor wrong, or that, being an offspring of Satan, and necessarily full of sin and wrong, it is to be ignored for truth's sake, for Christ's sake, *for man's sake*, for the Tract Society's sake. We doubt whether the men who favor the Tract Society, unless they be those who come from the South, will admit that Slavery is a Christian institution. They would not rise in a public assembly and defend it as such. No, they consider it a wrong which, for certain reasons, very powerful in their own minds, they may not denounce.

Now let us look at this matter of Slavery a moment, and see what it is. In our Southern States, there are more than three millions of men, women, and children, equal to three times the population of the State of Massachusetts, who are bought and sold and worked like cattle. They are denied the privileges of education. They are whipped and abused at pleasure. Their family relations are no more sacred in the eyes of the law than the family relations of the hogs that luster in the pens and run in the streets. Christian marriage has no sacredness, and parental love no claims, under this system. The lodine—the virtue—of the women are not in their own keeping, but are subject to the wills of owners and overseers. If, through the grace of God, a slave becomes a real Christian, it enhances his price in the market, and love and charity and heavenly discussions are set off against so much silver. The labor of these millions is taken without reward. They are watched and disciplined like convicts. They are in the hands of a responsible power. Light is shut out from them. Whatever good they may receive is by grace of their masters, for they have not a single right. The system which enslaves them reacts upon their enslavers—demoralizes and debauches them. It curses the very soil they tread upon. It poisons the fountains of political power, so that its black influences flow through all the streams of national legislation. It threatens one virgin Territories with its foul blight. It comes up annually and thunders madly against the chains that bind the union of these States. It makes our free Republic a byword and a hissing among the nations. It perverts the national conscience. It is so much broader in its sweep of sin than any other form of evil, that it embraces in itself unbridled licentiousness, polygamy, theft, swindling, oppression, and so on, through the catalogue. In short, it is "the sum of all villainies."

It is this great system of iniquity, this terrible blotch of sin, this conglomeration of all possible evil and wrong, which the American Tract Society, in this latter half of the nineteenth century, refuses to denounce. On the subject of Slavery, it consents to be silent. It proposes to sit like a cowardly dog at the gate of the temple of truth, and bark lustily at all the little sins that go by with their tails between their legs, but when a great sin comes along, owned by a dangerous master, with a cane in his hand, they shut their eyes, close their mouths, and become dumb. It is not good policy to touch such a sin as this. It is too important. The man who owns it will abide no interference, and if the society would do him any good it must let his pet sin alone.

Now, we are outsiders in this thing, and only speak as those who are in the habit of looking at such matters in a common sense, business way. We declare, therefore, that in a view like this, the Tract Society has taken a long step towards the absolute emasculation of American Christianity. Slavery is let alone by this society, simply and only because it is a great sin. It is let alone because it will not tolerate the truth. It is let alone because it will not receive the whole Gospel. We declare that no Christian society can take a position like this without shame and dishonor, the Bishops Meilvaine and Rev. John Lords to the contrary notwithstanding. It is a cowardly and unchristian thing. The Society absolutely refuses to repeat the words by which Christ denounced a woe upon those who lay grevious burdens upon men's shoulders. The precedent is a terrible one. Polygamy is only to become a prevalent, powerful, and respectable sin, to be let alone in the same way. The slave trade must be let alone when the South shall accomplish its wishes to re-establish it. And if there were no religious agencies and influences in the world except the Tract Society, that organization might, in time, find its field so limited—withdrawing from big sins to little—that its operations would be confined to pinstealing, puppy-snatching, and its own tergiversations.

If [illegible] the mission of Christianity, [illegible] other things, to "undo the heavy burdens," and to "let the oppressed go free." If we have a true comprehension of the mission of those who preach and disseminate the truth of the Gospel, "whether men will hear or whether they will forbear." If, according to the pinsel judgment of religious politicians, more good can be accomplished indirectly than directly; if they believe they can benefit Christianity by compounding with or ignoring sin, if they imagine that the spread and power of truth can be secured better by silence regarding wrong than by demonstration against it, they may have sophistry enough at command to secure the confidence and co-operation of the majority of the Christians in this country, *but they will do it for the benefit of Slavery, at the expense of Christianity.* If the South want tracts, let them buy and pay for them; but for the North to furnish men and money for this work, and for the South to dictate how these men shall work and what this money shall aid us in publishing, is entirely uncalled for, and is equally demoralizing to all parties.

SLAVERS.—The following, perhaps, may account for the recent eagerness of the British cruisers to make captures of the slavers:

CAPTURE OF A RICH SLAVER.—A letter from an officer on board the gun-boat Jasper, Lieutenant and Commander H. Finn, says:—We have captured and brought in, I may safely say the largest and richest prize ever captured in the slave trade. She is a full rigged and fast sailing ship of 750 tons burden, with a full slave equipment, and provisions for sustenance. She also had on board specie in gold to the amount of 2,250 ounces, Spanish and Mexican, or about £8,500 sterling. Her name and nation unknown. We captured her on the North side of Mantanzas, on the 22d of March, between 9 and 10 A. M., she having sailed from Havana on the previous night to purchase and bring over slaves, for the Island of Cuba. We had rather an exciting chase for about four and a half hours. At 7 A. M., the SIVA (6, paddle, Commander Vessey,) hove in sight and joined in the chase, but kept astern of us till the prize was taken. She, however, stood on until we were within a mile of her, when she lowered her royals, but did not heave to until two more shots were thrown. We boarded and examined her. She had no papers. Slave coppers were lying on the main deck, and their furnaces in a case in the square of the main hatchway, marked "Marseilles," to which place they pretended to be going. We also found slave irons and *spare* plank for slave deck, marked, fitted, and numbered but not in its place, 350 "lengers," and 200 tons of water in them, an immense quantity of rice, farina, coffee, dried salt fish, 15 puncheons of rum, and other necessaries. The SIVA shares, but the Jasper will share in the proceeds of a prize taken the previous day by the SIVA.—*English paper.*

THE MISSISSIPPI SLAVE TRADE.—The Charlottesville (Va.) *Advocate* says:

"We have seen once or twice, recently, newspaper paragraphs to the effect that the African slave trade was successfully carried on with some parts of the Gulf States. As these reports were subsequently denied, and because we could not think that such a project could be successful in this the nineteenth century, and in evident violation of the laws of the United States and the sentiment of civilization, we concluded that the reports were unfounded. Such is not, however, the fact. We are told by a most reliable gentleman, who was an eye-witness of what he speaks, that several cargoes of native Africans have been landed within the last twelve months upon the banks of Pearl River, Mississippi. They were, it is true, brought over under the mere pretext of indentured apprenticeship; but no one doubts that they are, and will continue to be slaves in every sense of the word, and for all time. These negroes were scattered through the southern counties of Mississippi; they were sold at a low figure, but still high enough to make the enterprise a profitable one for those engaged in it. As soon as they are placed in the field, the master selects some reliable negro man of his own force, to whom the newly imported African is chained, and whom he is compelled to imitate and follow in the day's work."

Four vessels sailed from Cleveland to Liverpool direct, on Saturday, the 29th ult.

From the Mo. Christian Advocate, May 19.

FREE LABOR IN MISSOURI.

Every section of the country and every class of society is deeply interested in the position and prospects of the question of free labor in Missouri. Its economical commercial, political, moral and religious bearings are undergoing the closest scrutiny and its comparison with a coerced, unremunerated, degraded, and demoralizing system of labor such as slavery presents, is evolving its wonderful and magic superiority more and more every day. The selfishness, bigotry, and intolerance of the fanatical slavery propagandi of this State in their recent Kansas crusades, and their brutal and murderous treatment of their own fellow citizens who dared to differ with them in opinion, have not only called forth the honest and hearty indignation of good men elsewhere, but have been especially successful in evoking a spirit of independent investigation among liberty loving citizens, which bids fair to 'conquer a peace' so at least as to secure at no distant day the rights of white men to citizenship in Missouri. Indeed, from present indications, we have good hope that this "body of death will be peacefully and lawfully removed from the State entirely before the lapse of many years.

This result we earnestly desire from every consideration which we think ought to influence the judgement and conscience of so enlightened citizen and christian. We believe slavery to be a "great evil," and an evil for the perpetual continuance of which in Missouri there is no sufficient reason.—Of course we do not consider the institution a *divine* one, else, whatever our motives might be as regards its influence upon real estate, commerce, and the material prosperity of the State in general we should, in every proper manner, defend and build it up, though the States upon three sides of us should double us in material wealth and prosperity in a few years. We believe that a christian and especially a christian minister, should hold himself in readiness to sacrifice *everything* of earthly good in order to accomplish the will of God on the earth, and did we subscribe to the new gospel—THE "UNMUTILATED *gospel*"—we should "take up the cross", and "contend for the faith" at however great pecuniary sacrifice to ourselves and our neighbors. As, however, we have not been converted to this new order of piety, we feel at liberty, as a "free white male citizen" of the State of Missouri, to endorse most cordially this *free labor* movement, so long as it is properly conducted.—And we do most heartily rejoice in the unparalled tide of prosperity which is setting in upon our State in consequence of this upheaval of society.

But we did not set out so much to write an article upon the subject, as to give our readers a few items of intelligence bearing upon it, and to show them in this way, the prospects which are opening out before us. At a number of elections in the municipality of this city, wherein the question has been the chief issue, *free labor* has signally triumphed. Recently other cities have followed suit as Kansas City, Jefferson City and St. Joseph and other great commercial cities will not be slow to learn that it will pay to do right. There are now quite a number of out spoken noble papers within our bounds which most powerfully advocate the cause of *free men and freedom in Missouri.* The [illegible] one of the most ably conducted papers on this continent, and to this cause it is uncompromisingly committed. This noble sheet deserves an unbounded patronage.

The Evening News, also published in this city, formerly the organ of the American party in this State, is less palpably promoting the cause of freedom and free labor, but is nevertheless, doing a great and good work in that regard.

The Delta, published at Alexandria, has often and honestly spoken of this subject, and we are greatly pleased to see that its former editor Mr. Raymond, is about to establish another paper at that point, which in advance declares its position on this question in the following manner.

"The paper will be *independent* in its tone and *conservative* in its sentiments; and will advocate the cause of free white emigrants to Missouri—believing that it will be productive of more common good; be an enhancement of the pecuniary interest of the masses; be an incentive to our State's welfare, and push her on to the proud goal of prosperity and greatness. We honestly contend that Free White Labor alone, can develop the resources of Missouri, and make it what nature intended it to be—the great State of the Union—while slave labor is unprofitable, retards the growth of the State; keeps out intelligent white men, and is a serious draw back on agriculture, commerce, manufactures, and increase in the value of real estate."

The cause is onward; and in a peaceful orderly manner is this lovely land to be possessed, improved and slarged by the hardy freemen of this land who will speedily make the "wilderness blossom as the rose". That the hand of the great God is in all this we do not doubt for an instant. May He lead on to certain victory.

The friend of civilization, the friend of science and religion, the friend of humanity and of God cannot fail, we think, to rejoice with great joy at the outspreading glory which awaits our State under the magic influence of free labor.

LOUIS NAPOLEON AND THE SLAVE TRADE.

The public are aware that several months ago the imperial Government of France inaugurated a movement which aimed at a virtual revival of the African slave trade. They employed M. Regis of Marseilles to repair to the coast of Africa, to hire negro laborers for a term of years, and to transport them to the French West Indies. The neglected lands of those fertile islands were thus to be rendered productive by a body of workmen, who were called free and were nominally compensated for their toil. They were to be voluntary emigrants, whom the government would kindly convey from a land of poverty and idleness to a promising colony where wages awaited even the ignorant and unskilled African. Such were the leading features of the plan, as it was described and commended by its friends and advocates.

But they knew, and every one, familiar with African life, knew that the negroes could not be hired for that purpose. The inhabitants on the coast, from which they intended to obtain their laborers, can scarcely be induced to work at home, and can by no means be persuaded to sail for a distant land, in order to find employment. The only way to remove them from their home is to steal them, or what is nearly the same thing to buy them from some royal thief, who has stolen or captured them. The French government were perfectly well aware that they had to choose between the slave trade and no emigration from Africa. They hardily darred to adopt the former with boldness. They selected a new name for the nefarious traffic, and disgraced their flag by sending M. Regis to fulfill his notorious contract.

Those, who remember what epithets the Congress of Vienna and that of Verona had applied to this crime of slave-dealing, who recalled the treaty obligations, by which France is still bound to co-operate in suppressing it, who knew the honest and hearty hatred with which the French nation regard this iniquity, were not without hopes that the Emperor would be deterred from the execution of his designs by the general indignation which the announcement of them excited in the chief continental States. But recent intelligence leaves us no room to doubt that M. Regis has fairly begun his disgraceful work. Two of his ships have taken 1,200 slaves from the barracoons, and landed 1,000 of them in the West India Islands.—These poor victims were carried beneath the French flag, but in no other respect, so far as we do learn, did their condition differ from that of the captive negroes, who are conveyed in the slavers which sail under false colors, and are regarded by law as piratical. Many of the unhappy sufferers perished on the voyage, and were thrown overboard to mingle their bones with those of the innumerable throng, who in years gone by had suffered the horrors of the Middle Passage.

Those who regard Louis Napoleon as a friend of national liberty, as a man who oppresses only because he is obliged to oppress in order to save his country from anarchy, will please remember that he is the first sovereign of his time to legalize the slave trade. He is the first monarch to violate treaties which the philanthropists of every land labored so long to secure, and which the whole civilized world proudly pointed to as an indubitable proof that the human race was advancing. The feeling which dictated the Regis contract have also led the Emperor to propose to the Corps Legislatif the repeal of the law which prevents French Citizens from holding slaves in foreign lands.

When we behold such a spectacle as this, when we see English ships chartered *for* the coolie trade, and listen to the harangues of intelligent Americans advocating the importation of Africans into our own country, we are tempted to enquire whether the world is moving backward. Are we to lose all that we thought we had gained? Are the victories of Truth and Justice only temporary and partial? Did Clarkson and Wilberforce and Adams and all their illustrious compeers spend their lives in toil, that we might have merely a few years respite from the evils which they fought so bravely and so well? Sometimes it would almost seem so. But we need not yield to such a fear. The hearts of the French people are right, and whenever their real feelings shall find utterance, one of their first cries will be "down with this iniquitous traffic in slaves." The citizens, who abhor the tyranny of the Emperor at home, will not have their respect or affection for His Majesty increased by the recollection that he has assumed the office of imperial trader in slaves.

A SLAVE AUCTION IN VIRGINIA.

A correspondent of the Cincinnati Gazette writes:

In my wanderings about the city, I also called at one of the auction rooms for selling slaves.—These are rough looking establishments, something like our horse auctions, with only such differences in the arrangement as to adapt them to showing off bipeds instead of quadrupeds. When I entered they were about putting up a woman with a child at the breast. As this was the first time I had ever seen a human being sold as a chattel, I watched the proceeding with great interest. Two large mustached mulattoes; a shade or two darker than the auctioneer, who passed for a white man, I presume, acted as grooms, and performed the part of showing off the chattel and her offspring who were placed on the block, so that the bystanders could have a full view of the *property* to be sold. They exposed the arms to the shoulders, so as to see the quality and quantity of muscle; then the legs were shown as high as the knees in like manner; then directions were given to show the teeth and condition of the mouth, by opening it wide enough to be examined. Whether defective or good teeth were considered as the most desirable, I did not learn.

It is probable that the amount of corn and bacon they were capable of devouring was an element in estimating their value; as economy in feeding would no doubt diminish the expenses, and in this way add to the net product yielded by the investment. She was then directed to get down and show her agility and the quality of her movement by walking rapidly up and down the room in the presence of those interested in the purchase, while the grooms were calling out, "Gentlemen, please notice this woman." [Poor fellows, they had not read the Dred Scott decision, or they would not have said *woman*, but "this piece of property."] During this performance, the auctioneer was crying at the top of his voice the bids as they were received, and asserting that "this girl had neither *scar* nor blemish," finally the highest price was supposed to have been reached, and the "girl' and her baby changed owners.

The next one brought to the block was a light mulato woman, with her little girl (of lighter complexion) four or five years old. The same process was gone through in showing her physical qualities, as in the preceding case; but, in addition, she was declared to be five or six months advanced in pregnancy. Whether this enhanced her value I did not discover, but supposed it did.

In about a half an hour some half dozen females were disposed of, at prices ranging from eight hundred to something over one thousand dollars a piece, including their children. After the women were disposed of, a man was brought out, said to be forty years of age, of most powerful muscular development. He also had to roll up his sleeves to show the quantity and quality of muscle of his arms, while at the same time his feet and legs were relieved of his shoes and a quantity of rags which were wrapped around them. With bare arms and rolled up pants, he was ordered to step quickly backwards and forwards before the audience, to show his powers of movement and locomotion, occasionally stopping to show the condition of his masticating apparatus by widely opening his mouth. It occured to me, from his countenance, that he was a hard customer to manage, and I have no doubt it sometimes crossed his mind that his muscles might be used to a better purpose in making tracks towards the north star, and in "the manly art of self defence," neither of which, however, he dared to put into execution. For some reason he sold for considerable less than a thousand dollars. Disgusted with the sight, I left the spot, remarking that this was my first visit to a slave auction, and I never wished to see the like again.

It is proper to state that these auctions are held in utter detestation by the better class of citizens, who are fully aware of their revolting character, and they seldom allow themselves to come within hearing of the voice of the auctioneer, or even to think of this blot upon the reputation of their city. Excepting for the curse of slavery, this would be a pleasant city as a residence, and I have no doubt a profitable one, both for the merchant and manufacturer. The people are mostly kind, polite, hospitable, and intelligent. As in all Southern cities, there is less hurry and bustle than in the Northern; and if we can judge from the easy manner in which the cares of the world seem to rest upon the people, they ought to be long lived.

OHIO.

PETERSBURG, VA., June 1.—The Keziah, of Wilmington, Delaware, Capt. Bayliss, cleared from Petersburg on Saturday night. Several slaves being missing, a steamer was sent after her, and overhauled the Keziah below the city point. On searching her five slaves were found on board.—The vessel, containing the captain, crew of the Keziah, and the slaves were all brought to the city, and lodged in jail. An intense excitement prevails in consequence. About two thousand people were at the wharf when the vessel arrived, and they were restrained from violence with great difficulty.

The Pennsylvania State Republican Convention will be held at Harrisburg, on the 9th, of July.

From the Ashtabula Sentinel.

THE SENATORIAL WAR IN VINDICATION OF THE SLAVE TRADE.

It is with great reluctance that we call attention to this subject. We view it as a grave matter, destined to affect the honor of our Government.—The facts as we understand them are as follows:

In our treaty of Ghent, entered into with Great Britain in 1815, the following article is contained:

"Whereas the *traffic in slaves* is irreconcilable with the principles of *humanity and justice*; and whereas, both His Majesty and the United States are desirous of continuing their efforts to promote its *entire abolition*, it is hereby agreed that both contracting parties *shall use their best endeavors to* accomplish so desirable an *object*."

This solemn treaty stands in full force and unrepealed. To the nations of the earth, to God and ourselves we stand pledged to "*use our best endeavors to* ENTIRELY ABOLISH THE TRAFFIC IN SLAVES." This solemn stipulation has been openly and notoriously violated. From the moment it was entered into until the present day our nation has *maintained* a barbarous "*traffic in slaves*" upon our southern coast; supported that traffic by the aid of our public ships; by aid of our army; by resolutions of the Senate, and by act of Congress. While thus lending our influence and power to support this "traffic in slaves," we have engaged laws declaring the 'African slave trade' to be piracy; pretending that the traffic in slaves upon our own coast is meritorious, and worthy of national support, while the same traffic upon the African coast is piracy and worthy of death.

While we have thus violated our solemn treaty, Great Britain has *entirely abolished* this '*traffic in slaves*' among her West India Islands, has even abolished the institution of slavery therein, and exerted her power and influence for its entire abolition upon the African coast.

We also find that by our treaty of Washington called the 'Ashburton treaty of 1841,' we stipulated to furnish a naval force of 80 guns to be stationed upon the African coast for the purpose of preventing the traffic in slaves, while Great Britain made the same agreement on her part, and both powers solemnly stipulated to unite in remonstrating with any government that should permit a market for slaves.

We also understand that Brazil keeps such a market for slaves; that instead of remonstrating with her for this national crime, our Minister under Mr. Buchanan complimented that government on account of its management of the slave trade representing that its interests and those of the United States in relation to human degradation are identified, and calculated to strengthen the bonds of friendship between them and the American people.

That in our ports, under the eye of our government, more slave ships are fitted out, than from all other ports of the Christian world. That many of our merchants are deeply engaged in this 'traffic.' That such pirates go unpunished, unhanged among our respectable people; that the democratic press of the slaves states openly advocates the restoration of the slave trade; that in both branches of Congress democratic members openly avow its propriety and propose it restoration, and that *African slaves are now imported into the United States under the American flag*. That our flag is generally used by slave ships; that Great Britain is using her best endeavors *'to entirely abolish the traffic in slaves'* according to the dictates of humanity, and her treaty obligations; that to carry out this purpose she claims the right under these several compacts for her ships of war employed in this work to visit any suspicious vessel, to *ascertain her national character*, and not to *search her cargo or examine her seamen*; That knowing slaves to be imported into Cuba, and into the United States, her ships of war in the vicinity of Cuba and in the Gulf, visit American vessels *for this purpose* and no other. If any vessel has been *searched*, her cargo *examined*, or her seamen *impressed*, such a case will constitute just cause for demanding explanation of the British Government; but for nothing more until such explanation, apology or indemnity shall be refused.

Now it appears to us that no just, no honorable owner or captain of a ship engaged in a lawful commerce could object to having his *true character known*. No just nation, no just statesman or government ever did or ever will object to having their suspected ships visited for the purpose of ascertaining their real character.

But attempts are now being made to change the views of the christian world, in regard to slavery; to make it respected. For this purpose the public mind in regard to the slave trade must be modified and changed. While the civilized world regard the slave trade as *piracy*, they must look upon slavery with equal abhorence.

In order, therefore, to cause slavery and the slave trade to be respected, Mr. Buchanan, on learning that British ships had visited our vessels in the Gulf, precisely as they had previously, become enraged, calls a Cabinet Council, orders our own vessels of war to the Gulf, with every appearance of hostile intentions.

The Senate learns the fact, and becomes excited; resolutions are presented looking to war. Denunciations, threats, and language of intimidation are used in the Senate Chamber against a Christian nation for its honest efforts to suppress piracy, and a *coup de etat* for the capture of the whole British navy appears determined on by that grave and learned body.

We cannot speak for others, but to our mind, the whole thing appears undignified. We would say to that body of grave statesmen, that far above your reach and thoughts, eternal justice sits enthroned with omnipotent powers. You cannot repeal her laws. But you may *conform to them*.

We sincerely hope that England will carry out her treaty stipulations; that she will pursue the course which she long since adopted on this subject. If a war result from this cause, the civilized world will condemn us. Our own judgments and consciences will condemn us. Every honest, Christian statesman will feel that our country is disgraced. We envy not the statesman who now lends his influence in carrying on this farce; for we can characterise it in no other appropriate language. Our Senators will find it so. It is quite likely Mr. Buchanan really thinks of war. But neither Senator Toombs nor any other respectable southern statesman entertains the most remote idea of hostilities. They know that a war with England in defence of the slave trade would prove fatal to their cherished institution.—The placing of twenty or thirty thousand black troops from the West India Islands in Georgia or South Carolina, with a proclamation of freedom to all their brethren who should join them, would constitute an entertainment to which they will not *invite themselves*.

When those regiments shall open their recruiting quarters, and the slaves begin to flee to them, we shall look to those Senators who are now so belligerent to see whether they shoulder their muskets, go south and stand guard upon the plantations, in order to prevent the escape of these southern cattle to the British army. *We don't expect to go.* We desire to be counted on the side of justice, of liberty. We hope that *every* slave may obtain his freedom at the earliest possible moment, and at any expense, even if it cost the life of *every* pirate who attempts to hold him in bondage. We desire that God's attributes of justice shall be vindicated, even though the Senate of the United States and James Buchanan array themselves against it.

Neither honor nor just fame awaits the man who at this day stands forth in favor of national injustice, or dishonorable war. The maxim, "our country right or wrong," is atheistic in character. The Christian rule is to "*keep our country always in the right.*" If wrong let our government be set right; and we suggest that it had been far more in accordance with the feelings of our people, with the doctrines of Christianity, with the spirit of the age, had our ships of war been sent to co-operate with those of Great Britain and to "use their best endeavors *entirely to abolish the traffic in slaves*," than to be engaged as they now are in maintaining that piracy; and we would respectfully suggest that it were more statesmanslike, more dignified, more in accordance with the spirit of Christianity and the present age for the Senate of the United States to be engaged in maintaining our treaties, than in violating them; in obeying the dictates of humanity, and maintaining justice, than it is to be engaged in attempts to involve our nation in a war with England, because she is honestly and earnestly engaged in carrying out her treaty obligations, and performing her Christian duty.

G.

EMIGRATION FROM AFRICA.

The people of Charleston, not to be outdone in novelties, have, it appears, endeavored to try the opening of the slave trade through a device for taking on board African emigrants, in accordance with the United States passenger laws, and returning with the same to a port in the U. States. The Messrs. Lafitte, of that city, fitted out the ship Richard Cobden at the port of Charleston, for that purpose, and ormally applied for a clearance to the collector, but the Secretary of the Treasury sends the parties a letter forbidding the clearance, and citing an act of Congress of 1807 as conclusive against it. The Charleston Mercury calls this an act of usurpation, and declares that the right of emigration from Africa is as clear as that of emigration from Hamburg or Liverpool. Messrs. Lafitte also authorise that paper to state that "they will, in a few days, publish their own views in reply to the Secretary's letter."

The Secretary's letter forbidding the clearance might, in our opinion, have been made very brief and pointed, so much so as to save Messrs. Lafitte the trouble of a lengthened argument by way of rejoinder. Emigrants from any part of Europe are presumed to come of their own volition, and to seek position as citizens at once. Will the people of Charleston place a ship load from the African coast on the footing when arrived, that one from Havre would stand upon? If a vessel departs from Charleston to go for a load of emigrants to the African coast, is not this the importation especially named in the act of 1807? Have the tenants of the barracoons on that coast written to their friends and relatives in South Carolina expressing a desire to emigrate, or have those of African ancestry written out to their cousins in the barracoons, urging them to take passage by the Richard Cobden, if it shall come to their coast? We will venture that the Charleston post-office has passed no such letters for years. The earnest appeals mutually sent to and from the old countries north of the equator have no parallel in the dark latitudes; besides, the mail arrangements in the barracoon region are so defective that the Richard Cobden might take out a heavy mail of the sort without being able to deliver it.

Charlestonn gains nothing by this discreditable dodge toward reviving the slave trade. The writer admits as much, and also admits that it was the slave trade, and nothing else, which the Messrs. Lafitte and others were, and are yet, after. As the Mercury well says, if the law of 1807 shall not be found to hold water, the troublesome people of the North will make another that will, and spoil the enterprise as soon as it is fairly inaugurated.—Whilst the Union continues, as the Mercury urges, the prospect for regular clearances to and from the barracoon coast is exceedingly discouraging, the efforts made in Charleston or elsewhere to the contrary. We are clearly now at the zero of our morale on the slave trade question, and the lapse of two or three years will show a return of something of the old feeling which prevailed from 1808 to 1850.—The Messrs. Lafitte must not be too hasty in following the footsteps of their namesakes who, in the Gulf, reigned before the fleets of any nation were strong enough to suppress piracy.—*Phila. N. American.*

VIRGINIA VIEWS OF SOUTHERN POLICY

The Southern Convention, instead of uniting the South, has had a directly contrary effect. Virginia is effectually alienated by the prominence given to the Slave-trade question; and, if we may credit the Richmond Enquirer, a paper which for forty years has been the organ of opinion for that State, she begins seriously to consider, whether in case of dissolution, the Northern, rather than the Southern confederacy, would not be the proper place for her. The following is from an article in a recent number of that noble and influential journal:

"In Montgomery, 'direct trade' was forgotten; 'foreign capital' ignored; commercial capital and credit never mentioned, 'commercial education and Southern literature,' never thought of. The 'Slave-trade' absorbed the entire time of the convention, to the distraction of the South, and the division of her unity; crimination and recrimination were indulged in by one Southern State, until, as Mr. Scott said, the Convention had been turned into a political debating club.

What good could possibly result from the discussion of the African Slave-trade? Suppose the South united, to a man, is it possible, without disunion, ever to accomplish the repeal of these laws that forbid the Slave-trade? And, do the advocates of the Slave-trade imagine that the South would be guilty of the folly of dissolution, to accomplish a measure that would destroy the value of her now large interest? Then, why continue the discussion of a question that can never be accomplished in the Union, and for the accomplishment of which the South would not be willing to dissolve the Union? Why continue to agitate a subject that divides the South, and distract the attention of her people from subjects of more practical importance?

We can see no good whatever, to be accomplished by the continued discussion of this question. If the cotton States are determined to revive the Slave-trade, and thus to destroy the value of Slavery in every non-cotton growing State, it will demonstrate a selfishness of which we have believed Southern States incapable. If dissolution of the Union is to be followed by the revival of the Slave-trade, Virginia had better consider whether the South of the Northern confederacy would not be far more preferable for her than the North of a Southern confederacy. In the Northern confederacy Virginia would derive a large amount from the sale of her slaves to the South, and gain the increased value of her lands from Northern emigration; while in the Southern confederacy, with the African Slave-trade revived, she would lose two thirds of the value of her slave property, and derive no additional increase to the value of her lands."

These are bold and significant words to be uttered by Gov. Wise's organ.—*N. Y. Times.*

BARON HUMBOLDT ON AMERICAN SLAVERY.

[*A private letter to Mr. Julius Froebel.*]

Accept, my dear Froebel, if only a few lines, my most cordial thanks for your kind letter and for the gift of an able work on your personal experience in America, in which you have submitted all classes of society to such a sagacious comparison. You are here warmly cherished in the memory of all who are acquainted with your distinguished scientific attainments, the nobleness of your character, and the peculiar features of your mind. I have boasted of your enduring friendship with me in the new volume of Kosmos, p. 541. I closed this volume just as I received the first part of your travels and researches, which had already often been directed to me by friends, and especially by Varnhagen von Ense. I trust I shall not lose your favor on account of my differing from you in regard to the connexion between the North Mexican highlands and the Rocky Mountains.—Our controversy, as you will find when you read attentively, pp. 431, 440, is almost entirely one of words. I make a distinction between a broad and continuous elevation, and the disconnected chain raising above it, often steeply and like battlements. The word mountain is very indefinite. In spite of my heretical disposition, however, your 9th chapter, pp. 504, 518, gives me a great deal of instruction. You have explained many points which were only hinted at in the "Remarks" (Contributions to Phys. Geog. Smithson. Inst.) But there are other things which came nearer my heart than those elevations. Your next volume on the political future of America, would I, almost the original Adam, gladly live to see. Continue to brand the shameful devotion to slavery, the treacherous importation of negroes, under the pretence of their becoming free, a means to stimulate the hunting of negroes in the interior of Africa. What atrocities have been witnessed by one who has had the misfortune to live from 1799 to 1858! My book against slavery (Political Essay on the Island of Cuba.) is not prohibited in Madrid, but cannot be purchased in the United States, which you call "the republic of distinguished people," except with the omission of everything that relates to the sufferings of our colored fellow-men, who, according to my political views, are entitled to the enjoyment of the same freedom with ourselves. Add to this, the anathema on other races of men, forgetting that the most ancient cultivation of humanity, before that of the white Hellenic race, in Assyria, in Babylon, in the valley of the Nile, in Iran, in China, was the work of colored men, though not woolly haired.

I still work hard, mostly in the night, because I am unmercifully tormented with a constantly increasing correspondence, for the most part, of not the slightest interest. I live joyless in my 89th year, because of the much for which I have ardently striven from my early youth, so little has been accomplished.

With renewed expressions of the friendship of many years, which political events have never troubled, I am ever your illegible

AL. HUMBOLDT.

Berlin, Jan. 11, 1758.—[N. Y. Tribune.]

The Anti-Slavery Bugle.

SALEM, OHIO, JUNE 12, 1858.

IN PRISON AND YE VISITED ME.

The Unitarian Clergy held a general Conference in Cincinnati last week relative to the interests of their church. The Conference we believe was especially a Western Convention, though Rev Mr. Furness of Philadelphia and Samuel Longfellow of Brooklin New York were present. The discussion and the action of the Conference so far as they have come under our observation bear the impress of the spirit of practical christianity, and are strikingly in contrast with the silence and paltering of some other ecclesiastical conventions recently held. In the discussions bold thoughts and earnest words were uttered in behalf of the slave and the cause of political and personal, as well as religious freedom. At one of the sessions Mr. Furness, referred to Wm. M. Connelly, now in prison in that city, for sheltering and feeding two needy and suffering refugees.

"Rev. Mr. Conway informed the Conference that Mr. Connelly could be seen at the Jail any time between 9 A. M. and 4 P. M.

After the morning session thirteen clergymen, members of, and attendants at the Conference paid a visit to Mr. Mr. Connelly at his quarters in Hamilton county Jail.

Mr. Connelly was much gratified with the visit, and gave his visitors some details of a plan he has for the spread of the Anti-Slavery cause.

The Reverend gentlemen made no scruple of expressing in strong terms their detestation of the law which makes practical Christianity an offence. One gentleman thought that bad as Connelly's condition was, he was not so badly off as the Judge who had sentenced him—an opinion which met with a hearty response from all the visitors.

The Cincinnati Gazette has a brief notice of a sermon preached by Mr. Furness on Sunday last. From this notice we extract the following paragraph:

"Dr. Furness, speaking of the wonderful fact that Christ's name, from a name of reproach had grown to be precious to so many millions, said that Jesus was crucified on a charge of political agitation, and that this should be a warning to us, lest in our blinding ignorance, sacred things should be hidden from us. Whoever had hearing ears would not be long in learning that same principle of divine humanity which Christ embodied, was being crushed down by our laws, when it presented itself in the form of the outcast slave!"

A DISSOLUTION OF THE UNION.

The Methodist Protestant Church, has determined to settle the question of slavery in its communion, in the only sensible and christian manner possible, by coming out and separating itself from slaveholding sinners in the church.—The ministers in the south-western States, especially in Ohio, recently became convinced, that their fellowship of these sinners was the greatest possible hindrance to the prosperity of their churches and the dissemination of true religion. The people to whom they minister would not believe in, or support a chattelizing piety. As the results of this conviction two conventions were held in this state, from the last of which emanated a memorial which was sent to the General Conference on the subject, embodying as its chief feature, the proposition that slaveholding and slave trading should henceforth be an inseparable barrier to membership in the Methodist Protestant Church. This demand was accompanied with the assurance that without a compliance on the part of the conference, a separation must occur. Rightly anticipating the action of the conference, but few of the ministers from the west attended its sessions, which were held at Lynchburg, Virginia. The memorial however found some advocates there. A discussion was had and the proposition of the memorial refused.

The *Western Methodist Protestant*, the periodical of the north-west, gives the following account of the action of the conference, and of the course to be now adopted by the northern conferences. In answering the question, what has the General Conference done? it says:

"It has listened to a somewhat good tempered Report (No 1.) from Bros. Murray and Vickers, both worthy Maryland brethren, in which is given an attempted argument to show that the prayer of the memorialists should not be granted. This Report contains some christian utterances which we can duly appreciate, but exhibits some singular over sights, and studied waiving of the main point of difficulty. It contains a little unintentional misrepresentation of matters in the North, just as the brethren think we are guilty of some exaggeration and misrepresentation against the South, and contains also in one part, an undignified amalgamation paragraph, which has been used and worn out long since by tenth rate politicians. The Report will be deemed, upon the whole, a pretty fair document, and will find popular favor in the South.

But this Report was laid on the table, as was also on a subsequent day, Report No. 3, by our Bro. Collier, recommending concurrence in the wishes of the memorialists. And Report No. 2, by good brothers Kidwell and Bibb, was found to meet the views of the Conference, as the readiest and most summary way to dispose of an intrusive and unwelcome subject. The Report is a simple transcript of the well known action of the General Conference of 1854, disclaiming that the General Conference has any "constitutional authority to grant the prayer of the petitioners."

Such, then, is the action of the General Conference of 1858—such the answer to our petition.—It is not granted. Nothing is gained, but that we have, as we trust, satisfied all minds, that we have done our whole duty, putting this important issue to the ultimate test with our Southern brethren.

Our Memorial itself, as above quoted, indicated our course, in case of the refusal of the General Conference, and we *stand by the record*. The General Conference has refused to grant any, the least part of our demands. Our path of duty is therefore plain. We falter not. We have consulted principle, and conscience, and duty. It is enough. We cannot now confer with flesh and blood.

We have no reproaches to utter. We feel no unkind impulse towards our Southern brethren. Let us have no quarrel. We desire even no controversy with them.

May God vouchsafe unto us his gracious protection, and help, and guidance."

This resolution of the church is manly and christian and cannot fail to secure for it the respect of community, and greatly increase the amount of its usefulness. Let all our associations, ecclesiastical and political, take this position, and the slave will be speedily emancipated. "No union with slaveholders" is the motto for all lovers of freedom; and especially for all professedly christian churches.

THE CONGRESSIONAL WARRIORS.

The warlike bluster in congress by Toombs and Mason, Hale and others is hardly worthy of much attention yet is well to state the facts of the case. Such a statement our readers will find in a preceeding article from the *Ashtabula Sentinel*.

Great Britain is in good faith performing her treaty stipulations, for the suppression of the trade in African slaves, obligations which our own government has disregarded. The same motives which induce the disregard of her own obligations make her willing to interpose obstacles to the execution of these stipulations by Great Britain.—Very likely the right of visitation, (not of search, England does not claim that) of suspicious vessels, to ascertain whether they are what they profess to be, is not the wisest or best method of proceeding: but if not, this warlike bluster is a ridiculous method of attempting the change. And that such men as Seward Hale and Wilson should lend off in it, is a sad exhibition of the fact that they are not above the lowest arts of the demogogue. Senator Hale, as we understand the case, moved that these British visitations be in fact considered as acts of war. Thus declaring as President Polk did in the case of Mexico that "*war exists.*" Mr. Seward was in favor of sending "a force to the Gulf sufficient to sink every British cruiser."—Douglass was not for sinking but for capturing them and bringing them into an American port.—His plan was to shut up the British fleet in an American harbor as a hostage for England's good behaviour. The Senators from Georgia and Florida, second these sage propositions with patriotic fervor, knowing perfectly well they would not be taken at their word in regard to the absurdly violent proceedings they had the folly to recommend.

Events that have transpired in Congress since the delivery of these Buncombe speeches prove that the Southern Democrats were utterly unsuccessful. The president though doubtless willing to have any amount of credit for hating and fighting the British, has no notion of coming up to the mark of Hale, Seward, Douglass or Toombs. A Washington correspondent of the Cincinnati Gazette under date of June 5th says:

The Committee on Foreign Relations in the House, will not meet again unless specially convened by the Chairman. There is a purpose in this proceeding, and that is, to avoid any emphatic action or expression on the British outrages.—While the Administration blusters and brags at every corner, and shouts through its chosen organs here and elsewhere, the President by his personal interference takes care to prevent the adoption of any decisive policy. His influence alone checked the adoption of the bill proposed by Mr. Clay, of Kentucky, and he was the means of arresting the movement to abrogate the Clayton-Bulwer Treaty. There never was an Administration in power before, more directly under British influence or the whole policy of which conformed so distinctly to British foreign and domestic interests.

The feeling of the House was somewhat indicated by refusing, with a vote more than two to one, to allow Mr. Boocock to bring in a bill from the Committee on Naval Affairs, for the construction of ten sloops of war.

So we are not likely to have war or even any preparation for it. No one pretends that England has either interest or inclination to rupture the amicable relations now existing between the two countries. Her policy in the West Indies is no indication of indifference to our friendship but of an honest determination to fulfil her treaty stipulations by suppressing a foul piracy which our government, faithless to its national pledges, is disposed to permit.

The New York Courier and Enquirer conjectures that the British answer to the call for explanation may be something like the following:

"We have in no manner changed our instructions to our commanders of vessels employed in suppressing the Slave trade. Those instructions were made out several years ago, and the Government of the United States duly apprised of their nature. On the coast of Africa where there is but little American Commerce, they have not led to any evil consequences; *and when the Administration of Mr. Buchanan, some months since* REQUESTED *of the British Government to change the cruising ground of its squadron for the suppression of the Slave trade, from the Coast of Africa to the Coast of Cuba, we very cheerfully complied with its request.* It appears that instructions which *both governments* deemed judicious for the Coast of Africa, where there was scarcely any American Commerce, have proved to be troublesome on the Coast of Cuba in the midst of your large Commerce in that quarter. Her Majesty's Government regret that any such difficulties should have arisen from the change of the cruising ground of its squadron at the request of the American Government; and they will promptly give such instructions to their naval commanders in the Gulf of Mexico, as will effectually guard against similar complaints in future."

WON'T PERMIT IT.—Messrs Lafitte & Co., of Charleston S. C., probably lineal descendents of the famous pirate, Lafitte, have a project on foot for shipping Africans and bringing them to this country, in pretence, under the provisions of the emigrant passenger laws. Mr. Secretary Cobb, instructs the collector of customs at Charleston to refuse a clearance to the vessels of Lafitte & Co., as it is evidently their purpose to carry on a trade in slaves under false pretences.

This is making a home application of the British principle of the "right of visitation."—Wonder if the Union will survive this abolitionism of the Secretary of the Treasury.

WHERE HE STANDS.—The Richmond South says Vallandingham who has ousted L. D. Campbell "is a gentleman of refinement and ability.—*On the great question the member stands with the South.*"

Of course, and so do all the Rev. gentlemen of the American Tract Society. They too are probably all gentlemen of refinement.

L. D. CAMPBELL announces his intention of being a candidate for the next Congress. Mr. Campbell is an ambitious truckler and not always to be depended on in the hour of trial.

WEST INDIA EMANCIPATION.—The colored people of Harrison and Jefferson counties have resolved to celebrate the anniversary of West India Emancipation at Mount Pleasant on Monday the 2d. of August.

G. W. JULIAN.—It is rumored that the Republicans in Wayne county Indiana talk of nominating J. W. Julian, for Congress. A more hearty abolitionist is not to be found among the Republicans. His devotion to the cause of freedom has been so sincere and earnest as to keep him in political obscurity for some years past. Politicians have found him too impracticable for their compromising schemes, and if he shall now be brought forward it may be considered as evidence of the advancement of anti slavery public sentiment in Eastern Indiana.

For the Bugle.

MARLBORO, June 7th, 1858.

DEAR MARIUS: Our anti-slavery meeting in the Town Hall, yesterday organised by the appointment to the chair of Benjamin Lancaster, and Reuben Erwin as Secretary. The audience was large, and the interest in the proceedings very manifest. As my previous reports of our meetings were introduced, not with any attempt to refute their statements, but merely to record them there is encouragement to persevere in affording them. I offered a few remarks in the commencement to the effect that here, and now, we are nearly all agreed that slavery is a crime against Humanity and sin against God. That therefore our appropriate duty is to unite in ascertaining the power by which it is upheld, and in the overthrow of that power. That, tracing it to its original source some of us perceived that it possessed great influence through the existence of pro-slavery ecclesiastical organizations, but that the direct means, or active machinery by which the end is accomplished, is the government of the United States. The proposition was laid down as demonstrable beyond the possibility of successful contradiction, that whilst the government continues in its present power, and a majority of the people remain loyal to the constitution, in the spirit and intent of the parties to the contract from the day of its formation to the present, that long chattel slavery is invincible to assault by human means. A second proposition was, that the government in part was there assembled before us, and our duty as abolitionists consisted in converting the audience, and in bringing them from a pro-slavery position to its opposite. A third was that no member of the privileged class in the government, would consent to its continuance one hour, if it could be brought to operate upon his interests, and those of his posterity as it does upon the slave; from which the inference is unavoidable, that no person who is willing to do unto others as he would wish to be done by, could continue to support it.

To these propositions and the arguments by which they were enforced, no reply was attempted. Lyman Fields next addressed the meeting in a few pertinent remarks, and was followed by John Holliday in an effective and powerful speech.—B. C. Gilbert next took the stand in defence of Republicanism. He first took exception to the suggestion in the last Bugle that the Republican party has no anti-slavery principle for its basis.—There was no effort to show what its principles are, and how they are anti-slavery in their operation. He claimed that the Fremont platform was opposed to the extension of slavery, but did not attempt to rebut the testimony offered to show that the party now make no other issue than that the people of a Territory should be left free to choose whether they will have free state, or slave state constitutions. His chief show of argument, that the Republican party is anti-slavery, in effect was, that the South esteemed it to be so. When asked by Lewis Morgan if the slaves are not held in bondage by the operation of the constitution, he evaded reply by remarking that the catechist, and his party, were willing to use the government to secure their lands to themselves, a great mistake by the by, as to their using the United States Government for that purpose. His chief drift appeared to be, however, to amuse by the display of humorous remarks and lead off the minds of the audience from the contemplation of their own pro-slavery influence in the party. Another champion of Republicanism appeared in the person of Mr. Blackford, who fell into the too common error of mistaking Disunionism for Non-resistance.—There are many who seem incapable of perceiving that to advocate a change in the form of the government is an entirely different idea from that of opposition to all penal legislation.

To B. C. Gilbert with his venerated father I am more indebted than to any other persons save one perhaps, for my own conversion from an active pro-slavery position. Afterwards we labored shoulder to shoulder in the overthrow of the old Whig party which in its day was as anti-slavery in professions and act, as is the Republican party now. A more efficient laborer than he, was not to be found, if one half so much so, in the region where we then resided. Now he occupies politically a position identical with the one he then so ably battled against. The debt of gratitude I owe to him, coincident with my duty to the slave demands of me the utmost faithfulness of rebuke of his pro-slavery position at the present. In administering it with him as with others I do not fail to discriminate between the man and the partisan. With those of many of his coadjutors, I honor his anti-slavery intentions, his benevolent impulses. But as these give to him and to them the power through a mistaken policy to prove more detrimental, individually, to the interests of the anti-slavery cause than it is possible for any fifty professedly proslavery men to be, so does it become the more needful to labor to show him and them their true position.

I wish to misrepresent no man and no party.—When I say that the Republican party by its anti-slavery professions is enabled to garner up the anti-slavery feelings and intentions of the people and use them through the government in the direct and irresistable support of slavery and thereby proves to be the greatest obstacle to our success, I only express what I firmly believe, and must continue to think till evidence to the contrary is produced. And some of the leading men of the party on the floor of the Senate have assured the South of the same thing. And I do not doubt that intelligent men at the South so understand it. But while they can keep such a party in existence striving for issues, which, result as they may, they know cannot vitally effect the perpetuity of slavery, they feel safe, and can afford to pretend to be afraid of one of the struggling elements of their power.

To some it may appear as if personal allusions such as the above contains, may be out of place in the Bugle. They would be so were it not that individuals are often types of classes of men, and in criticising the position of one, you reach equally that of many.

The meeting adjourned to meet in the same place at 2 P. M. on Sunday June 19th.

A. BROOKE.

THE MORMON WAR—is not yet ended. Governor Cummings has been expelled from Salt Lake city, and the Mormons are making vigorous preparations for resistance.

EXPENSES OF THE FLORIDA WAR.—From the recent appropriations by Congress we learn that the total sum appropriated for the expense of the last Indian hunt in Florida is near $17,000,000.

☞ Liberty is sweet, slavery bitter. Dick Hayward, a slave of H. H. Goldsborough, of Easton, Md. ran away recently, and when overtaken, deliberately cut off all the fingers of his left hand

THE CHURCHES—THEIR PRESENT POSITION.

The Annual Ecclesiastical Conventions of the season are now generally passed. We have as they occurred recorded their action on the question of human liberty. In the aggregate, this action perhaps marks some advance of the spirit of freedom and justice in the community, if not an increase of principle in the church. The majority of these Conventions have shown themselves blind guides, unable to perceive the right, or direct the moral action of the people, and this too when the sympathies of some of their members are somewhat aroused for the oppressed by the exposures and incidents around them.

The popular churches have not changed their position. They are yet on the side of the oppressor, because there, there is power and wealth and worldly respectability. They are anything else than the representatives of the fidelity, humanity and devotion to principle, which marked the life of him whose name they bear and whom they profess to venerate. Their christianity is still a christianity which chattelizes babes, enslaves and brutifies women and robs and murders men. It links them with oppressors and justifies them in extending their christian fellowship to the most aggravated of criminals—pirates and manstealers. It is a christianity of lust, of robbery, of violence and injustice, which fosters hypocrisy and then christens it virtue and religion, to deceive the people.

This religion has been marvellously revived this past winter and we see its fruits in the action of the churches which profess to have had this new annointing from on high.

At the south of course we expect to see especial exhibitions of devotion to a slaveholding christianity, and we are not mistaken. The southern Seceders from the New School Presbyterian church have perfected their organization, with a special guarantee for the undisturbed practice of the divine virtue of slaveholding.

The Methodist Episcopal Church South, has adapted, very conveniently, its General Rule to its general practice, by expunging the prohibition to the buying of men, women and children with intention to enslave them.

The Church North in some of its Conferences has spoken some brave words this *Spring* against slavery, but it shows little *Disposition to treat* slaveholders as other sinners. And no disposition to break christian fellowship with the Philadelphia Conference which tolerates slaveholding in its membership and by a dodge, also in its travelling as well as local ministry.

The New School Presbyterian church at its assembly maintained its quiet and self satisfied dignity, by pointing to what it had done, or rather said, in times past; while the Old School Church manifested such servility as to delight the fiberers and slave holders and slave traders of New Orleans and secure from them princely hospitality and warmly eulogistic certificates of the "gentlemanly and christian deportment" of these Calvinistic Divines.

The Protestant Episcopal church in Ohio held its Annual Convention at Newark last week. So far as its proceedings have come under our notice, the slave, his case or that of his oppressor was never once referred to. This whole church remains as it has been in time past, utterly disregardful of these claims of humanity. Its dignified respectability cannot stoop so low as to lift up the down trodden or minister the gospel of Jesus to the outcast. Its gospel is one of good will to the masters, and of submission to the slaves.

Some of the less influential Denominations have been absolutely making advancement in the right direction and give some evidence of practical christianity. See for example the action of the Unitarian Convention in Cincinnati, and that of the North-western Conferences of the Methodist Protestant Church which made a formal demand of their Southern brethren, to pronounce slaveholding incompatable with membership in the church, presenting as the alternative a separation in case of refusal. The demand was of course refused and we rejoice to learn that the N. Y. Organ of that Church is ready for the division.

A CLERICAL DOUGHFACE REBUKED.

Rev. Dudley A. Tyng, the young Episcopal clergyman of Philadelphia, who recently closed his labors and his life, amidst the almost unexampled regrets of community, won his reputation and his place in the hearts of the people by his heroism in declaring the truth against our great, popular, national iniquity, and by his manly firmness in adhering to his testimony, even at the expense of friends, of place and in defiance of what seemed to be popular indignation.

But men revere and reward heroes. Even moral heroes, though crucified to day, are deified to morrow. Dudley A. Tyng has his reward. His name is honored, for he dared to be faithful to his brother and true to his own soul. But while we have in this age the noblest, we have also the meanest of mankind.

One of the Washington pulpits of the 25th ult. furnished a marked specimen of this latter type. On that day, a Rev. Dr. Cummings, preached a sermon on the death of Mr. Tyng, eulogizing him highly for many gifts and graces; but yet to please the pirates and their abettors who congregate at Washington, he, with the tongue of falsehood and slander, attempted to deprive him of his crown of glory, his moral heroism in rebuking a popular sin. He said Mr T., "committed an error, one deep, grave, awful error. He introduced a political question into his pulpit. He did it but once, and, although nearly three years of his ministry have elapsed since that time, it was never repeated, and I firmly believe that he sincerely and deeply repented of this error."

Senator Hale, believing the statement false, wrote to Mr. Tyng's [illegible] and received in reply the following:

NEW YORK, May 26, 1858.—*Dear Sir*: I am under great obligations to you for the kindness of your note. There is not the slightest foundation in truth for the statement that my son, in any way or shape, ever retracted, qualified or disagreed to do so, his solemn and well considered protest against the oppression of slavery. His first sermon was preached in July, 1857. I send by mail a copy of the "statement," published by his own congregation.

The last page will show you his final action on this subject, in December, 1856. So far as his sermon was concerned, I should extremely deprecate any attempt to qualify his action on this subject by any professed friends to him. I have now in press a sermon of Dr. Cheever, of this city, on his character under this special aspect, which I am publishing with my own consent, in order to do what seems to me my duty in regard to the important subject.

I am, with regard, your friend and servant,

STEPHEN H. TYNG.

Hon. John P. Hale, U. S. Senate.

The note referred to by the latter is as follows:—

PHILADELPHIA, Dec. 8, 1856.—*Dear Sir*: I am so much interested in your proposition to dispense

a copy of my sermon on "Our Country's Trouble," in the archives of the Vestry, that I have made several efforts to recover the original manuscript from the hands of the printer. Having to day succeeded, I take great pleasure in sending it to you *just as it was delivered* in the pulpit of the Epiphany, on the 29th of June last. I have just read it over, after six months' interval and find no word which I would retract, and feel more than ever thankful for having been enabled to discharge so solemn a duty. I doubt not that in future years it will be regarded with somewhat of the interest which now attaches to the first attempts at the suppression of the slave trade.

Very respectfully and truly,

Dr. Caspar Morris. DUDLEY A TYNG.

AGRICULTURAL FAIRS.

The ninth Annual Fair of the Ohio State Board of Agriculture will be held at Sandusky City on the 14th, 15th, 16th, and 17th, of September. From the Annual Catalogue, we learn that the most ample accommodations have been provided, and that the prospects for a successful fair are highly encouraging. The competition list is large, and the premiums offered, are liberal.

The Columbiana County Fair—will be held at New Lisbon on the 29th, 30th, of September, and 1st. We are indebted to the managers for a copy of their premium list and regulations which indicates a purpose on their part to make the annual exhibition, as it should be, an honor and a source of practical improvement to all our community. To realize these results the efforts of the Managers, have only to be seconded by a like spirit on the part of producers in all parts of the county.

The Salem Agricultural, Horticultural and Mechanical Exhibition—occurs on the 22d, 23d, and 24th of September, and does not intend to be behind the county in its spirit of enterprise or in the variety and value of its exhibitions.

The first *Floral* and *Horticultural Exhibition* comes off on Saturday the 26th, when, as they intend to succeed, the friends of the measure must be on hand with the best possible display of their products in these departments. We hope for a good display and a pleasant social time.

Cruelty to a Slave.—The Maryville East Tennessean of the 27th ult. says:

On Monday last, Mr. Coroner Sesler was called to hold an inquest on the body of a small negro boy, the slave of Mr. Isaac Cochran, who, it was alleged, came to his death by the cruel treatment of his master. We hear that the result of the inquest was such that the Grand Jury, now in session, found a bill of indictment against him, and he has been held to bail in the sum of $10,000.

Maryville and its vicinity is one of those places we so often hear of, where "Slavery exists in its mildest form." This broken country is inhabited by small farmers with few slaves, and some twenty years ago, a strong anti-slavery sentiment pervaded the neighborhood, and a fearless anti slavery paper was published in the village. The result of this state of things, is manifest even yet in the fact that the master who had cruelly tortured and slain a helpless child, is held for trial in bonds of $10,000. In a great majority of cases in the slave holding states his arraignment or punishment would never be thought of, or if suggested, would not for a moment be entertained, lest it should seem to call in question the supreme authority of the master over the limb and life of his slave.

ROGER PRYOR ON THE SLAVE TRADE.

Roger Pryor, the able editor of the "Richmond South," attended the recent Southern Convention, and made a long and effective speech against the re-opening of the slave trade with Africa. At the close of his speech, the subjoined colloquy took place between Mr. Pryor and Judge Jones of Georgia:

"Mr. Pryor. I affirm that neither history nor posterity would applaud us in staking the Union on the revival of the slave trade. [Applause.] I mean no disrespect to the gentleman from South Carolina, when I declare that it is an unworthy issue, that it is a pitiful proposition; that it is repugnant to the instincts of Southern chivalry.—[Applause.] I say, it does not comport with our dignity. [Applause.] If you intend to dissolve the Union, say so, in manly and explicit language. Present your preamble and resolutions, and we of Virginia will be prepared to back you, or to give a reason for abiding in the Union. [Applause.]—Meantime, let me entreat you, to desist from an agitation which can only divide us now and disgrace us hereafter. [Applause.]

Judge Jones, of Georgia. I do not understand the gentleman fully. I understand him to say, that if the proposition be to dissolve the Union, to dissolve it now, openly and boldly.

Mr. Pryor. I say, if it be the purpose of the gentlemen who insist upon the revival of the slave trade to dissolve the Union, that they should avow it at once and explicitly. [Loud Applause.]

Judge Jones. Then, I ask the gentleman from Virginia whether he will go with us now, to-day, for a dissolution of the Union. [Applause.]

Mr. Pryor. This is my answer—I will not take a position outside of the Union until I can go with an undivided South. [Applause.] I say, sir, that when you give me a case of insult and oppression sufficient to justify revolution, and give me an united South, then I will be ready to go with you.—[Loud applause.]

Judge Jones. If the gentleman waits for an undivided South, he will never go out of the Union. [Applause.]

Mr. Pryor. No, sir. I do not think so meanly of the people of the South as to believe that in the event of incontestible and adequate aggression, any State or any man will be recreant to the cause. I speak for Virginia when I say that she will never betray the interests of the South.

Judge Jones is unquestionably right. There will be no dissolution of the Union, if the extremists wait till the South is unitedly in favor of it, or when a majority of slave States even favor dissolution. Two or three States are all that will ever be found ready for such a mad scheme, and we doubt if the majority of the people of any Southern State would consent seriously to leave the Union.

From the Central Reformer.

BOILING DOWN OR COMPROMISING.

When political opposition was first organized against slavery, its object was to overthrow the system, nothing less; and as long as the Liberty party adhered to this position, with such a special object in view, it challenged the respect of all by the sincerity and strait-forward course of its friends. But for the last ten years as ambitious office seekers affiliated themselves with the party they have managed to compromise the very life principle of its original object out of existence, and now there is scarcely enough of the primeval idea left in the organization for a profane man to swear by. Indeed, there is scarcely enough even of the christened name left by which we may know from the present republican party that it ever had for its great grandfather such a good old character as the Liberty party of 1840—44, for it has been fizzled and degenerated down by compromise whittlers so much, that its stalwart progenitor would be quite as much ashamed of many of those who claim to be his progeny, as would the present compromisers be to acknowledge the least political consanguinity to the party of 60,000, which, fourteen years ago caused slavery to gnash its teeth with rage. The Frossoil baptism of 1848 washed out about half the good intentions of the old Liberty party, and as a reward it had the remarkable privilege of voting for—Van Buren, the fox. The next dip, if it didn't wash out any more principles, when the party was dubbed the Free Democracy, certainly gave it no higher claims to be denominated the true friend of Liberty than when sailing under the VanBuren flag.

In 1856, when the party pretending to be for Liberty ran still farther off the track into a sort of republicanism, or old whiggery done over, then it was that there was so little of the leaven of the old lump left, that it could not make a raise without further compromising its already dwarfed dimensions and running after the shadow of a ghost of pretensions to freedom, and was then beaten in the race. Farther onward still, it only asked, through its congressional organs, that Kansas be a free state, that was all; and yet, the party compromises. The last issue was, only let us beat a certain Lecompton, and we are content. Enough of stealings were had to buy a sufficiency of votes to help Lecompton through, and so republicanism was beaten in the last ditch. What the issue now is, who knows?

And this is the legitimate result of compromising. In a controversy between right and wrong, whenever they enter upon a compromise it is universally at the expense of right. This case fully proves the above position, and ought to serve as an everlasting caution to all who would wield efficient action against oppression that they must assume the high ground, that there is no law for slavery, and to put it down, no compacts, misconstrued constitutions, or even national unions, for a moment should hinder its overthrow.

What does the slave—not Uncle Tom in the singular number, but near four millions in the great plural—what do they want? They want, and have the right to demand, that "Equal and exact justice" to which all men have a natural and inalienable right. And does this republican party, as a party, aim to elevate them from chattelism to manhood? Or does the democratic party propose to break the yoke of the oppressed? No! Both deny with equal earnestness that they have anything to do with slavery. The millions may in vain groan, it is theirs to fight for spoils, power, Lecompton, or anti-Lecompton!

The great mad-dog, slavery, must be untouched in fifteen States, said the democracy fourteen years ago, and ever since. Then Liberty men said, cut his head off! No, said whigs and democrats, it will dissolve the Union. Four years after Free-soilers compromised to cut his legs off only, close up to his body; then in '52 Free Democrats just wanted to cut his paws off, so he could not travel into new territories. Since that, all they have been asking is, to cut his tail off; and, so far to a point have they whittled the compromise, that, let us nip off just the LITTLE END of his tail, and we will call it a glorious anti-Lecompton triumph, but the "critter" growled; limber-kneed Douglas thought it was the lion in the mountains of Hepzidam, and you'd when they knew they should have nay'd as the great Lecompton whang-doodle howled. And he has now the prerogative of wagging his latter end in exultation over the compromisers of liberty, with all his paws, teeth and head to boot, and Buchanan to keep his kennel clean.

But there are others, not a few, who aim not merely to deprive this mad-dog of his tail, of his paws, of his legs, of his teeth, but even of his life. All parties of the North have those in their ranks who wish, and will ere long labor for the successful overthrow of slavery. There are thousands of republicans who are exceeding loth to bend so low down as they do to ask for so little, and finally get nothing at last. There are likewise thousands of democrats with hearts in them who are fast becoming disgusted with their false position, and are unwilling much longer to be inveigled by the delusive cry of a heartless democracy. Such elements will sooner or later find a resting place in an organization which will be satisfied with nothing less for its object than the overthrow of slavery; then in the great conflict between Liberty and Tyranny, which is now so fiercely waging, who can doubt the ultimate triumph of the Right?

The Great Compromise Measure of 1850—how it works.—Anthony Cash, a colored man residing in this city, was in his youth the slave of a man in or near Pt. Pleasant, Virginia. He ran away from his master who sold him, running, to another person. The purchaser of the chattel learning his residence, came to the city and entered into negotiations with Anthony. Finally, for a certain amount of cash paid down and cash prospective, Anthony Cash bought himself. The notes he gave were paid, and for many years Anthony has lived here in peace.

Some weeks ago Anthony had occasion to go up the river. The steamboat was boarded at Gallipolis, by his original owner and some others, who claimed that Cash was still a slave. At Pt. Pleasant he was taken from the boat and confined in jail. The authority was the claimant's oath under the Fugitive Slave Law, that he had never sold Cash, and that, consequently, Cash could never have purchased himself.

Information of Anthony's confinement was sent to his wife, who procured the services of lawyers in this city, and went with Anthony's papers to Pt. Pleasant. The papers were in due form, drawn by Rufus Hodges, and when a hearing was had of the case, no one appeared for the claimant, and Anthony was set at liberty. He came back to Cincinnati, and it is needless to say, has a very poor opinion of the Fugitive Slave Law.—*Cin. Gaz.*

Miscellaneous Summary.

Kansas.—Affairs at Fort Scott are still in an unsettled condition. All parties represent the conduct of the government officials and hangers-on about the land office to be most insulting to persons of free state proclivities, who visit the land office for pre-emption purposes. In all probability the place will be destroyed. Efforts are being made by the inhabitants to have the land office removed to some place where protection can be given to those who have business with the Government.

Washington City, June 3.—The North Eastern Boundary Act, for the revival of which Senator Douglas to day introduced a bill, puts at the disposal of the President, to be used when necessary to resist the claims of Great Britain, the naval and military forces and the militia of the United States; authorizes him to call into service 50,00 volunteers, and also puts at his disposal $10 000,000 with the right to borrow the same, and, if he deems necessary, to send a special ambassador to Great Britain. The Act is to continue in force for 60 days after the next meeting of Congress. The bill confers the powers in the precise language of the act of 1839, except that it strikes out the word boundary and inserts visitation and the right to search, with a few other verbal alterations, conferring, in fact, the same power on Mr. Buchanan as was conferred on Mr. Van Buren.

The Old Dominion.—The great want of Virginia is development. As has been said elsewhere "from the Pennsylvania to the Carolinas, and from the waves of the ocean to the waters of the Ohio she is one vast unwrought mine—and undeveloped treasure." Within her limits she has the strongest resources of an empire. Her agricultural interests have not reached one tenth their proper capacities, her commercial, scarcely one-fiftieth, exhibit. Her manufactures and mining she has not while in manufactures development by many hundredths.—*Richmond Enquirer.*

Very true, but there is a greater want, which needs "development"—the want of Freedom!

Tall Preachers.—A correspondent of the Southside (Va.) Democrat, writing from the General Conference of the Methodist Episcopal Church, South, thus speaks of the tall preachers in attendance:

There are a number of very able men present men of great ability as teachers, and powerful in debate. And there are some who are giants in physical stature. For example, there are four members of the Conference whose aggregate length is 26 feet—namely: the Rev. Mr. Young, of Missouri, who stands full 6 feet 8 inches in his slippers; the Rev. Mr. Kelley of South Carolina, who stands full 6 feet 6 inches; the Rev. Mr. Alexander, of Texas, 6 feet 6 inches plus; and the Rev. Dr. Mitchell, of Alabama, 6 feet 4½ inches.—Three of these reverend gentlemen are as finely proportioned men as you would meet in a days walk about town; nor are they men of ordinary intellectual endowments. All of them stand high as men of intelligence and fine preaching qualities.

A Singular Coincidence—"Reporters and Bowie Knives.—The United States Senate was a little startled the other day, out of its dullness and dignity, by an accident. A reporter carelessly threw his over coat over the rear railing which shuts off the reporters from the Senate below. It chanced that in the pocket of said overcoat, there was a stout bowie knife, which was, by the impulse given to the coat, thrown with some violence below, striking the blade into Senator Hammond's seat, which was at that moment unoccupied. For a moment the senators were startled out of their propriety, and the Sergeant-at-Arms went up to the gallery, and arrested the proprietor of the coat, but when explanations were made, he was released."

The story, as given above, differs from the version transmitted to us at the time.

In the first place, the time was at midnight, during the later stage of the Lecompton discussion. The overcoat did not belong to the reporter who was ignorant of the existence of the dagger in the pocket. The most noticeable part of the story is the fact that the reporter was Senator Sumner's private secretary. Had the knife, which fell and stuck quivering in the vacant seat of the South Carolina senator, fallen at a few moments earlier, it would have proved fatal. But what construction would South Carolina place on the unfortunate coincidence? Would not the act have been considered as an intended return for the outrage committed by Brooks!

In Caucus Together.—The people may know what confidence to place in the professions of the Anti-Lecompton Democrats in Congress when we inform them that with the exception of Harris of Illinois, they all went into caucus with the Lecompton men, and nominated and elected an avowed Lecompton man for Door keeper of the House. This indicates that harmonious and friendly relations have been restored among the distracted brethren. They held sweet counsel together, and no doubt the estrays were rejoicing that, in the language of Mr. Foley, the administration had reinstated them in "full felership."

Wm. M. Connelly has been convicted of harboring fugitives at Cincinnati. One of the jury was a United States Deputy Marshal, and the defence, on this ground asked for a new trial. Judge Leavitt, the good Presbyterian, refused a new trial, and sentenced Connelly to pay a fine of $10 and be imprisoned in the county jail 20 days. And is this American Presbyterianism? And is it "infidelity" to doubt the christianity of such business as this? Then we are a rank "infidel." This Judge Leavitt has been blazoned by the Cincinnati press as a leader in the Union Prayer Meeting of that city, during the recent "revival." He now imprisons a man for what God plainly commands. "Thou shalt *not* return to his master the servant which has escaped from his master unto thee—*he shall dwell with thee, &c.*" Saith God: 'Is not *this* the fast I have chosen, that thou deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, and when thou seest the naked that thou cover him?" Now the question that forces itself upon our judgment naturally and irresistably, is: what mortal advantage could accrue to any of God's creatures by a revival or a *hundred* revivals of Judge Leavitt's religion?—*Erie Free American.*

Connelly, convicted at Cincinnati of having violated the fugitive slave act by harboring two runaway negroes, has been sentenced to twenty days imprisonment and ten dollars fine—not sufficient punishment to satisfy the vengeance of the negro drivers, but enough to disgrace the court that inflicts it, and too great for an act which no humane and Christian man can consider a crime. His motion for a new trial was not granted.

The Capture of the Cortes, Kingston, (Jam.) Lay 11.

The most important intelligence of the fortnight is the arrival at Port Royal of a slaver, which was captured on the 10th ult., off Havanna, by her Britanic Majesty's steam gunboat Forward.

No flag was flying at the time of her capture, and no papers or other instruments were on board to indicate her nationality. Two men, called George and Charles, were the only part of the crew that fell into the hands of the cruisers, and they are now in charge of the naval authorities. Lieut. Henry Davis, the commander of the gunboat, has sworn to the necessary depositions, and a Court of Vice-Admiralty will be held on the 14th inst., when the Attorney General on the behalf of her Majesty will apply for the confiscation of the vessel, which has the name Cortes painted on her stern, and the tackel, apparel and furniture found on board. The schooner had just left the Havana for Africa when she was captured; she therefore had no slaves.

This is the third capture effected by the gunboats sent to the coast of Cuba by the Lords of the Admiralty, at the solicitation of the delegates appointed by the Anti-Slavery Convention held in this island in the latter part of 1856.

The first capture was made by the Arab, which added 362 Africans to our population.

The second capture was effected two months ago by the Jasper, but no slaves were found on board the suspected slaver. She was also on her way to Africa, and had on board £8,000 sterling in gold, which, with tackle, apparel, furniture, armes, ammunition and food found thereon, were confiscated at a Court of Vice Admiralty held in Spanish Town on the 24th ult. The reputed master (Lurt by name,) and the mate, both of whom were brought as prisoners to Port Royal, have left the island, the officers of the Jasper having subscribed and presented them with $80 to defray their expenses to Cuba.—*Kingston Correspondent N. Y. Herald* 31st.

We have mentioned that the proposition submitted a few days since to call a constitutional convention in Maryland, was defeated—Baltimore City voting for, and the country districts against the proposed Convention. The Baltimore American attributes the defeat of the measures to the fact that the "American" party in the State "designed altering the basis of representation to pure white one, cutting off the blacks altogether, whereby the city would have gained and the country districts lost" political power.

Destruction of Liquor.—Between sixty and seventy women, residing in the town of Towanda, deprived a liquor seller of his occupation on thursday afternoon. The village of Towanda never saw quite such a sight as was presented on Thursday, for the women who broke into the saloon spilled about two hundred gallons of poor whisky and brandy, and enjoyed the sport amazingly.—*Bloomington Illinois Pantagraph.*

On the same principle that the present would be a good time to buy Cuba, and pay two hundred millions of dollars for it, the expenses of the Government having been only fifty millions, about its income this year, this would be a good time to go to war with the greatest naval power of the globe. There are about eight hundred soldiers guarding the coast defenses, along our Atlantic and Mexican gulf seabord, the rest of the army being on the prairies and in the mountains some thousands of miles from the sea shore.—*Cincinnati Commercial.*

Reward of Merit—U. S. Commissioner.—The U. S. Court for this district entertain, as will be seen by reference to another paragraph, a high opinion of the intelligence of the jurors who convicted Connelly. Since they rendered their verdict, three of their number have been appointed U. S. Commissioners, viz. Messrs. S. Sprague, R. A. Constable, and Alfred McVey.

The *White* House at Washington City is, politically speaking, like certain white structures of which the Savior spoke—very white and beautiful on the outside, but within full of corruption.

"It is shown, by the testimony before the House select committee, appointed to examine the accounts of late Doorkeepers of that body, that a regular and profitable business has been carried on in Washington for years by old booksellers, in Congressional documents, intended for gratuitous distribution among the people. The documents are purchased fresh from the press. As an instance of the abuses, the committee say that the Patent Office Report, Costing the Government sixty-six cents, are retailed by the booksellers at fifteen cents a volume.

A Kidnapper to be Punished.—Oscar M. Thomas, lately convicted in the Court of Sessions of the crime of kidnapping a free negro of New York, named George Anderson, enticing him to Richmond, Va., and selling him into slavery, has been sentenced to ten years imprisonment in the State prison. His lawyer resorted to various expedients in the hope of averting the sentence, but Recorder Barnard administered the law impartially.

Crumbs of Comfort.—A Southern paper exults in the prospect of adding the West India Islands to the Union "at no distant day," and this "to swell the area of the civilization of slavery." The same sagacious Southern also sees in the vista of the near future, "the Sandwich Islands as completing the galaxy of slave States."

The propagandists may be permitted to *look* at these crumbs—through a magnifying glass, if they will, as Southey says the Spaniards do in eating their cherries—but that is all the comfort they are likely ever to get from such a source. The admission of Cuba would undoubtedly be anything but favorable to slavery, and the Sandwich Islands, if ever acquired, will have to be free territory.

Attempt to Capture a Runaway Slave.—About two weeks ago a valuable slave escaped from the residence of his master, near Lexington, and handbills were freely scattered, offering a reward of $400 for his safe return. On Saturday last, as three gentlemen of Covington were out gunning, on the hills below the city, they were astonished to see, upon firing at some birds, a valuable chattle start up in their path, a short distance off. The negro had no doubt been sleeping, and the report of the guns disturbed his repose. On being suddenly awakened, he no doubt supposed his pursuers were hard upon his track, and therefore made the best possible use of his legs, and although hotly pursued, succeeded in distancing the entire party, and making good his escape. On Sunday afternoon another party started out to scour the woods, but did not succeed in finding the runaway, who is probably by this time ticketed through by the 'Underground,' and far on his way to Canada.—*Cincinnati Gazette.*

Behind the Age.—Mr. Leonard made a successful balloon ascension from Montgomery, Ala., last week. He states that while "up," and but a short distance from the capitol, he was shot at three times by a Minnie rifle—in the hands of some one who probably took the aerial navigator for a monstrous "manbat," and no doubt a descendant of the same family which ran out to stop the first high pressure steamboat they saw going down the river, mistaking it for a runaway saw mill.

Another Slave Triumph.—It will be seen by the resolutions of the General Conference of the Methodist Episcopal Church South that they have voted to expunge the rule forbidding the buying and selling of men. And thus the corrupting influence of slavery would poison the fountains of Christian faith, in order to build up its class interest. Madison would not permit the word slave in the Constitution, but these clerical gentlemen are fearful that the rule may be "construed as antagonistic to the institution of slavery," and therefore ought to be expunged. These gentlemen will probably next try their hand at expunging passages from the Bible. We believe it pronounces rather harsh judgement upon men stealers, and these "may be constructed as antagonistic to the institution of slavery."—*O. State Journal.*

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

Going West.

LEAVE	1st EXPRESS.	2nd EXPRESS.	MAIL.
Pittsburgh,	2:40 a.m.,	2:15, p.m.	7:30 a.m.
" Columbiana,	5:01 "	4:30 "	11:06 "
" Salem,	5:23 "	5:14 "	11:42 "
" Alliance,	5:52 "	5:47 "	12:30 "
" Crestline,	10:00 "	10:23 "	7:07 "

Going East.

LEAVE			
Crestline,	5:25, a.m.	9:12, p.m.	12:40, p.m.
" Alliance,	9:38 "	2:13, a.m.	4:50 "
" Salem,	10:10 "	2:51 "	5:40 "
" Columbiana,	10:35 "	3:19 "	6:05 "
" Pittsburgh,	1:15 "	6:10 "	8:52 "

VARIETY STORE.

FRESH ARRIVAL OF

NEW GOODS AND BARGAINS.

White and Colored Swiss spots, Gents Silk Linen and Fancy Handkerchiefs, Shirt Bosoms and Collars,

CORDED & SKELETON SKIRTS, RATTAN AND UNWRAPPED HOOPS,

Edging and Inserting, Ladies and Children's Handkerchiefs, Dress Collars, Combs of all varieties, Worsted and Stay binding, Shelt and Wool, Moravian Working Cotton, Elastic Ribbon, Fancy Dress Buttons, White Brilliant, Childs Fancy Hose,

MOHAIR MITS, KID GLOVES,

Lace Veils, at a bargain, Elastic and Leather Belts, Mantua Ribbon, Galoon, Tidy Cotton, White and Colored Wadding, Beads of all Sizes, Fish Hooks and Lines, Cologne, Cornelian Sleeve Links, Pearl Slides, Shirt Studs, Breast Pins, Finger Rings, Ear Drops, Watch Hooks, Bask Buttons,

French Points and Forms.

Persons wishing to purchase things in our line will do well to give us a call, as our goods are offered at the lowest cash prices.

E. E. BARR. C. S. EVANS.

☞ Four doors west of Chessman & Wrights Hardware Store, Main Street, Salem, Ohio.

DR. RUSH,

HOMŒOPATHIST.

Office three doors West of the Wilson House.

WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.

Salem, June 5th, 1858.–6m.

BROADWAY

WHOLESALE AND RETAIL

CLOTHING AND

CLOTH HOUSE.

In store the largest assortment, BEST MADE and Cheapest Stock of

MEN AND BOYS' CLOTHING

to be found in the country. Also: A very large stock of Piece Goods (bought of the Manufacturers,) comprising every variety of Material adapted to the Season for Men and Boy's wear, which will be sold by the piece or yard or made to order in a style

NOT TO BE EXCELLED

by any other establishment in the country.

Gents Furnishing Goods of every description at low prices.

☞ Goods received from the East Monthly.

STREET & CO.

Broadway, Salem, June 1858.

HUNT AND WEBSTERS SEWING MACHINES FOR SALE.

MRS. CHURCH.

Botanic Medicine,

HIGH STREET, SALEM, OHIO.

AARON BRADFIELD & T. B. WILLIAMS.

NEW FIRM!

The above persons have this the 14th day of May, associated together and will carry on the

HAT AND CAP

business at the old stand immediately opposite the

BUTTER STORE.

under the style of

BRADFIELD & WILLIAMS.

Their stock is the largest and most complete in this market embracing every variety of

HATS AND CAPS,

which they will sell as Low if not Lower than any in the country. Please call and examine their stock before purchasing elsewhere.

Hats Dressed and Shaped to the Head

by conformature, on the shortest notice.

☞ Remember the place, immediately opposite the Butter Store.

Those knowing themselves indebted to Aaron Bradfield will please call and settle their accounts immediately.

Pick-pockets

DEFEATED!!

We will send a *First Class Wallet for* $1.00 and also a very nice convenient Bill Fold Portmonaie for $1.25 with our improvement by mail which Secures the Wallet or Portmonaie against Accidental

LOSS, OR PICK POCKETS.

☞ Agents wanted to solicit orders of Merchants and others.

DICKINSON & BATE,

Hudson, Michigan.

Fresh Groceries.

Coffee—30 Bags choice Rio
4 " " Maricaibo,
4 " " Cape,
2 " " old Java,
1 Bale Choice Mocah,
Teas—12 chest choice and finest Y. Hyson,
12 do do do Black,
2 do do do Gunpowder,
Sugars—30 Bbls. Refined Sugars, assorted.
8 Hhds choice N. O. Sugar,
Molasses—25 Bbls choice N. O. Molasses,
10 " " Steam Syrups,
Rice—3 Tierces choice,
160 lbs Pearl Barley,
Foreign Fruits—75 Drums choice Figs,
20 boxes M R Raisins,
10 half do do
10 qr do do
4 boxes Layer do
12 boxes prime Oranges,
8 do do Lemons,
1 mat do Dates,
12 boxes fig Paste,
8 do Gum Drops,
3 do Rock Candy,
Prunes, Confectionaries, &c.
Crackers—Sugar, Butter, Soda & Water,
Spices—1 Bale Cassia,
1 do Cloves,
1 do Cloves,
3 bags Pepper,
2 do Pimento,
Nutmegs, Mace, Ginger, &c., &c.
Soda, &c—12 kegs Super Bi Carbonate of Soda,
1 cask Sal Soda,
12 packages Sicily Liquorice
30 " best Calabria do
Scotch, Rappee and Black Snuff.
Large assortment of willow Baskets, &c.
Salt—4500 lbs Ashton Salt for Dairy use
Salt by the Barrel.
Tobacco—20 boxes choice, assorted
40,000 Segars, assorted.
Soaps—20 boxes Womans Friends,
6 gross assorted Toilet,
10 boxes Palm,
5 " Rosin,
5 " Variegated.
Candles—Star, Stearine, Opell and Tallow.
Starch—10 boxes best Pearl,
Fish—25 packages No 2 & mess Mackerel,
20 half bls White Fish (to arrive,)
300 Bank Cod Fish,
4 half bbls Herring,
20 Boxes Extra Herring,
100 lbs Halibut,
1 package extra Salmon.

Just received and for Sale by the Package or Retail at Pittsburgh prices.

Our goods are bought at sat and will be sold cheap. We call particular attention to our Choice Selection of Tea and Coffee.

We have on hand all articles usually kept by Grocers which we will sell cheap.

J. DEMING & CO.

Salem, May 5, 1858. tf.

SPRING OF 1858.

J. & L. SCHILLING

Beg leave to announce the opening of their

First Large and Extensive Stock of

Spring and Summer Goods,

Which by a careful examination will be found much the LARGEST and CHEAPEST Stock ever offered in the SALEM MARKET, among which may be found DECIDEDLY GREAT BARGAINS in

BLACK AND FANCY DRESS SILKS,

Together with all the different Kinds and Styles of

FASHIONABLE DRESS GOODS

in the Market, at prices Defying Competition;

Shawls and Mantillas,

Of the Late Paris Styles as adopted by BRODIE of New York. EMBROIDERY and NEEDLE WORK in great variety.

WHITE GOODS

Of every description. KIDD GLOVES of a superior quality, together with a general Stock of Notions,

BONNETS AND BONNET RIBBONS.

DRESS TRIMMINGS, BROWN AND BLEACHED SHEETINGS AND SHIRTINGS, PILLOW CASE COTTONS, MEN'S AND BOYS' PANTALOONETT, &C., &C., INCLUDING A GENERAL STOCK OF DOMESTIC AND FANCY DRY GOODS, CARPETS, WALL AND WINDOW PAPER, CHINA, GLASS, AND

Queensware, Groceries, &c., &c.

Thankful for the patronage heretofore so liberally extended us, we take the liberty to call your earliest attention to the above stock, feeling satisfied that it cannot fail to meet your entire approbation.

Yours, Respectfully,

J. & L. SCHILLING.

Salem, April, 1858.

NATHAN GALBREATH'S ESTATE.

Notice is hereby given that the subscriber has been appointed and qualified as Executor on the Estate of Nathan Galbreath, late of Columbiana County, Ohio, deceased.

DAVID L. GALBREATH.

April 19th, 1858.

PARQUHAR HOUSE,

EAST END OF MAIN STREET,

Salem, Columbiana County, Ohio.

W. W. Allen, Ag't.

☞ Passengers conveyed to and from the depot Free of Charge.

New Spring Goods.

CHEAPER THAN EVER BEFORE!!

Received a fresh supply of New Spring Goods at

SALEM EXCHANGE.

I am receiving every week and shall continue to receive

LATEST DESIGNS AND STYLES OF

NEW GOODS,

Suitable for the season. Persons desirous of obtaining Great Bargains, will do well to call and examine my stock before purchasing elsewhere, as prices are such that you

WILL BUY!!

I have an elegant assortment of

SUMMER CASSIMERES,

of every color, for Gentlemen's Suits, and will have them made up to order, as cheap as any in town. Also, a good assortment of

CLEVELAND MADE SHOES.

Just received a nice assortment of Embroideries, which I am selling at very low prices.

I would invite the public to an examination of my stock—

DOMESTICS AND GROCERIES!

☞ Keep constantly on hand, BEST FAMILY FLOUR. Wanted to buy for CASA, Eggs, Butter, Sheep Pelts, and Dried Apples.

JACOB HEATON.

Salem, April, 1858.

ENOS L. WOODS & CO.

Steam Engine Builders,

ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.

June 21, 1856.–1y.

Hardware and Lamp Store!

The undersigned respectfully informs his old customers and all new ones who may give him a call that he has returned from the East with a large and well selected stock of HARDWARE and CUTLERY which will be sold on as reasonable terms as can be bought in this section of country, consisting in part of

TABLE KNIVES AND FORKS,

Shoe, Carving, and Pocket Knives of all kinds and descriptions, Sheep Shears, Scissors, Razors, Spoons, &c., &c.

SHOE KITTS AND FINDINGS!!!

Hatchets, Axes, Carpenters' Tools of all kinds and descriptions; Coffee Mills, Rat and Mouse Traps, Butts, Hinges,

LATCHES, LOCKS, AND SCREWS,!!

Nails, Brads, Stair Rods, Snuffers, Shot Belts, Shot Pouches, Pins, Needles, Gimblets, Wood Saws, Hand Saws,

Agricultural Implements!!

Shovels, Hoes, Spades, Forks, Shoe, Tooth, Hair, Cloth, Dust, Paint, Scrub, Shaving, and Stove Brushes, and all goods usually found in a Hardware Store.

SHOENBERGER'S NAILS,

By the Pound or Keg.

Britania Tea Pots, Cups and Ladles, Fluid and Oil LAMPS!!

TOYS of all kinds, for children. BIRD CAGES of beautiful finish, style and variety. A share of public patronage is respectfully solicited, Country produce and old copper taken in exchange, at his new store room, South side Main street, opposite Jacob Heaton's store,

DANIEL WALTON.

Salem, April 17, 1858.

J. Deming & Co.,

Have just received a good stock of CHOICE

GROCERIES,

consisting of nearly everything kept in our line of trade. We call particular attention to our

SUGAR, COFFEE, AND CHOICE GREEN AND BLACK TEAS.

We buy for Cash and will sell cheap.

WANTED.

3000 bushels prime dried apples for which the highest market price will be paid.

☞ Cash paid for Butter and Eggs.

J. DEMING & CO.

Salem, Oct., 14, 1857.

The Celebrated Steel Pens, No. 708,

Manufactured by Joseph Gillott, for sale wholesale and retail, by

J. M'MILLAN.

Salem, ,24, 1857.

HANDSOME BUILDING

SITES IN SALEM, OHIO.

I am now prepared to sell those DESIRABLE LOTS, on Lisbon Street, opposite the dwellings of Messrs. Wright, Jones, Hillman, &c., &c. Enquire of John Deming, or the subscriber.

BENJAMIN BOWN.

I offer, also, for sale the Farm where I now reside; being 130 Acres, well improved, well watered and in good condition, 2½ miles South of Salem, on the Lisbon Road.

Aug. 23. tf BENJAMIN BOWN

PITTSBURGH WATER CURE.

This institution for the Cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 19 miles West of the City at

HAYSVILLE STATION.

All kinds of disease successfully treated. For particulars Address either of the physicians, Box 1304 Pittsburgh, Pa.

S. FREASE, M. D.
H. FREASE, M. D.
MRS. C. P. FREASE, M. D.

April 13th, 1856.

Farmers, Protect Your Own!

After subscribing for the *Bugle*, as in duty bound, to keep up with the News and Politics of the times, you will want another paper, more exclusively devoted to your business, such as *Farming, Stock Raising, Gardening, Fruits, &c.*, and should immediately join with your neighbors in a club, or send by yourself, for the good old

OHIO CULTIVATOR: Volume XIV for 1858,

THE BEST THAT NEVER WAS!

Published at Columbus twice a month, beginning with January each year. Brim full of new and original reading!—the champion of labor and farmers rights!

Terms.—Single copy, $1 a year—Three copies for $2—Six copies for $4—Nine copies for $6, and a copy extra to the getter up of every club of 9.

☞ Inquire at your Post Office, or send for specimen, and get up a club among your neighbors. Specimens sent free.

Address S. P. HARRIS,
Editor and Publisher, Columbus, O.

Miscellaneous.

A DESCRIPTION OF PURGATORY.

The June number of Emerson's Magazine and Putnam's Monthly has a pleasant article noticing the life and labors of *Gerald Griffin* an Irish author. From it we extract the following description of purgatory, which is not without its moral.

"A couple, sir, that was there of a time, an' they hadn't only the one son, an' plenty of every thing in the house. Well himself was a very good man he never sent a beggar away empty-handed from his house, he gave clothes to the naked, an' food to the hungry, an' drink to the dhry, an' every whole he'p'orth, all to one thing alone, an' that was that he never allowed any poor person to sleep a night beside his door, be they ever so tired, be cause his wife was a terrible woman, an' he was in dread of her tongue. As for her, the only thing she ever gave to any one in her life was an ould father'd shroud of a flannel petticoat she gave to one poor old woman, an' the sheep's trotters that she used to have thrown out to the dogs to 'em when they'd be crowdin' about it at her dinner.

"Well it so happened, as things will happen, that the man died; an' if he did, the day he was buried, the rain keep pourin' down equal to a flood, until they had him laid in the grave. An' if isn't long after until the woman died likewise, an' a hear day never came out o' the sky than what she had goin' to the church yard. Well the son was thinkin' greatly, day an' night, about this, for he thought better o' the father a deal, than the mother, an' he wondered to say she should have all the sunshine intirely, an' he to be drownded as well as his people afther him, berrin'. Be this an' be that, says he, strikin' the lamb o' the door this way with the flat of his hand, I never'll stop or stay, says he, 'till I find out the raison o' that or why it should be at all, says he. An' out he marched the door.

"He walked a sighth that day, an' it was just about the dusk of the evenin' when he found himself in the middle of a lonesome wood, an' the sun goin' down, an' not havin' a place to turn to where he'd get shelter for the night. He went in farther an' deeper into the wood, but the farther he went the more lonesome it grew, an' a quare sort of appearance was in the air, an' on the threes, an' bushes, an' the sky, an' all about him. By an' by there was no birds singin', nor a breath o' wind stirrin' nor a life movin' on the boughs, nor one thing showin' a sign o' life, an' still it bein' the finest country ever you seen, only quare an' silent that way. He walked on farther an' farther, an' at last he seen a place among the threes that he thought was a church, only it had a little curl o' smoke risin' up through the boughs, as it somebody was livin' there.

"He made towards the house, an' walked in the door. Well it was the finest place he ever seen in his life. There was a table laid out, an' a fire in the grate, an' all sorts o' cookery goin' on, an a hale looking old man sittin' near the table, preparin his dinner, an' lookin' very pleasant an' happy. Well, this boy he up and he told him what he wanted, a night lodgin', an' the old man made him come in, an' sit down an' tell his story, what it was he was lookin' for, an' afther he heerd it all. 'Well, do you know who it is you have here now?' says the old man. 'I don't', says the boy, 'how should I know you when I never seen you before?' 'You did see me, many's the time,' says the old man 'an' why wouldn't you? I'm your father,' says he. 'O murther!' says the boy, 'see this!'

"Well (not to make a long story of it,) they sat down, an' ate their dinner. They past the evenin' talkin', an' when it was bed time, the father got up an' walked out, biddin' the boy not to mind him an' left him alone be the fire. The night past away, an' he didn't return, an' at last the boy got so sleepy, he said he'd thry about the place for a bed to sleep on. He made towards a door, an' opened it, an' if he did, what did he see within, only a fine feather bed an' curtains, an' a terrible big dog sittin' down upon the floore, an' lookin' him straight in the face. Hardly he offered to go a foot into the room when the dog flew at him, an was ready, I declare to you, Masther Francis, to tear him upon the spot. Well an good, if he did, well became the boy, he moved backwards, an' left the place to the dog, an' took his seat agin be the fire, as it might be this way, an' slep away till mornin'.

"When the old man came in, in the mornin', 'Oh, then, father,' says the boy, 'wasn't it a droll thing o' you,' says he, 'to lave me in this way all night alone, without a bed to rest upon, or a ha'p'orth an'd so dred'. Ah, my child, says the old man, 'I could not give you what I hadn't myself.' 'Why so,' says the boy, 'I thought you were in glory, father, aren't you happy?' 'I am happy, my child in all but one thing, as you may see, I can never stretch my limbs upon a bed, nor sleep under a roof, forever, during duration, an' the raison is, because I never once gave a night's lodgin' to a poor man in my days on earth, an' all on account o' your mother', says he. 'Oh, father, father,' says the boy, 'an' isn't that a poor case with you?' 'It is', says the old man.

"'An' I'll tell you now,' says he, 'what's the raison o' the different whether we had the time we were buried, the both of us. Your mother had sunshiny day, for there was an awful judgement waiting for her, an' that was all the pleasure she was ever more to have, the light of the bright sun was shinin' down upon her coffin until they put her in the earth. An' I for my sins, had it rainin' heavy all that day, for that was all the ill usage I was ever to receive, besides the want of a bed.'—'An' is my mother here, father?' says the boy.—'Put on your hat,' says the father, 'an' follow me.'

"He did, he went afther him into a sort of a back yard, an' there he saw his mother sittin' down on the bare stones, an' gnawin' sheep's trotters, with a shift on her to shelter her old bones from the cold, but a little shreed o' flannel, the image of the one she gave the poor woman. 'There's her fate forever', say the old man, 'an' the fate of all that has no charity on earth. But don't cry, my child, until you have more raison; come along an' profit by what you see.'

"They walked along a piece, an' it wasn't long until they come to a gate, where the old man knocked a while before it was opened. They past in, an' there the boy seen a great field, with a fog restin' low on the ground, an' the place all still and quiet except that, now an' then, they could hear the cry of young children comin' through the fog. They went on, an' came to a well that was in the middle o' the field, an there they saw, through the fog, a great multitude o' children pressing about the well an' drinkin', an' sprinklin' themselves with the water, out o' little mugs they carried in their hands.

"'Those,' said the old man, 'are the souls of children that died without baptism,' says he, 'an' here they spend their time, without sufferin' any pain, or hasin' any pleasure.'

"They passed on through the field, an' came to another, where they saw a sight of fine ladies an' gentlemen walkin' arm in arm, under the shade of trees, an' the sun shinin' an' the place adorned with flowers an' shrubs of all sorts, an' streams, an' every whole ha'p'orth, in grand houses in groves, an' music, an' laughin', an' dancin', an' the best of atin' an' dhrinkin'.—'Who are these, father,' said the boy, 'that seems to agree so well, an' live so happy?' 'They are the married people,' says the father, 'that lived up to their duty in the world, that was constant an' true to one another in their throubles, that never changed their mind, nor looked afther other people, nor misbehaved in any one way.' 'Ooo!' says the boy.

"'Well an' good, they passed through that place, an' as they were comin' near it, they heard the greatest wrangling an' racketing in the world, oaths' of names, an' poll-talkin', and cursin' an' swearin'. In they come into a great field, an' they seen a power o' people, men an' women, haggin' at one another, an' pullin' caps, an' quarrellin' most disgraceful. 'Alilla!' says the boy, 'father dear, who are those?' 'They are married people,' says the father, 'who could not agree upon earth, an' as they were so fond of bein' in bed together in the world, they'll have plenty of it here for evermore'."

The assessment of the city of Lexington, Ky., just completed, shows there are 8,246 inhabitants—a decrease of 506 population since last year. The total valuation of property is $4,128,809.

THE GREEN MOSS.

A delicate thing is the green, green moss.
That clings to the crumbling wall;
Its mother's the damp from the cold, cold earth,
The air we its sire may call:
For it is fed by the breeze with the tiny dust,
And drinks of the eye's soft tears,
And daintily spreads forth its emerald crust
O'er the stone it had nursed for years,
And living on the rich man's loss,
A tale is told of the green, green moss.

It creeps o'er the tomb of the bold and brave,
That crumble of dust alone;
And spreadeth a shroud o'er the poor man's grave
Which not e'en a friend will own;
It silently telleth how pride decays
And how vain that pride has been,
And the mouldering towers of ancient days
It loveth to mantle and green.
Glorying in the rich man's loss,
A tale is told by the green, green moss.

A carpet it spreads o'er the marshy bed
Where the forests imbedded rest.
And mildly it raiseth the delicate head
From the mouldering princely crest;
And the fair green moss on the old church spire
Tells how bright a life may be,
When age rings the curfew to quench youth's fire
If the heart from guilt be free.
Rising on the ruined loss,
How true a tale tells the green, green moss!

From the new Novel Chattanooga.

THE SLAVE AUCTION.

It is an old times story which we are about to tell. The actors in it, with but few exceptions, are dead. Some, indeed, remain among the settlers on the mountain sides, and in the deep forests, and among the Indians, now West of the Mississippi. These Indians still keep the tale, as a tradition, among them and perhaps, will hand it down from generation to generation as long as their tribes remain.

* * * * * * * *

Richard Rashleigh was a gentleman of good family, and ample fortune, in the West of England. He had read Rousseau's Social Contract, and Sydney on Government, and other books of that kind, until republicanism became with him, first a principle, and then a passion. He loved to talk of the beauties of a republican form of government, of the natural equality of man, the right of the people to make their own laws, and to govern themselves. He declaimed against monarchies and aristocracies. In England he found few persons who heartily sympathized with him; he, therefore, in despair, resolved to quit his native land forever, and to remove to the United States, where his theories were already formed into Constitutions and laws, and where he was sure of finding a whole people, whose principles and practice were in harmony with his own.

He sent out an agent to purchase a plantation for him, with instruction to find one in the mild climate of some of the Southern States, West of the Alleghanies, where conventionalism had not yet exerted its power to check the natural freedom of society, and destroy its simplicity.

His agent found a plantation in East Tennessee bounded on its three sides by the Tennessee river, where it forms what is called a "horse shoe," that extended nearly around it. A large part of the plantation had already been cleared by a planter (and his slaves,) who wished to return to North Carolina, his native State, and, therefore, availed himself of the opportunity to sell it low, for cash.

"That's all right, squire; the planters name was Tom Yardley, he came from the forks of the Yadkin, six years before he sold out to Rashleigh. And a bad job it was for that settlement when he sold out to him.

Go on, squire. Are you most done?"

The agent built a house for Mr. Rashleigh, according to a plan which he brought with him.—It was situated on a hill, which rose gently from the river.

"Squire," said Giles, interrupting him, "that was the queerest looking house that ever mortal man laid eyes on. It was a brick one, with great square things at each side, that they called towers, and big, old fashioned windows and a thing on the top, like the place they hang bells on in court houses and big taverns. Yes, it did front to the north; and it was a dreadful eye sore to the whole settlement, until it was burnt down. Go on, squire."

Mr. Rashleigh sold out his land and stocks in England, and in due time, with a retinue of faithful servants, who followed him, came to his new home.

"Squire, he brought four men with him for farmers, and three men to walk on him about the house, and one fat old fellow named Jinks, to drive his carriage, and a whole parcel of women and furniture enough for a hundred families. Indeed he did, squire."

East of his place of residence, was the large country inhabited by the Cherokee Indians, and at intervals for twenty or thirty miles west of him, were planters, squatters, and other settlers, who had recently removed to the fertile lands on the the Tennessee River.

About the same time that Mr. Rashleigh came there, Edward Norton, a young man, nearly thirty years of age, removed with his slaves from North Carolina to a plantation two miles below that of Mr. Rashleigh's, on the Tennessee River.

Business called Norton to Charleston soon after he had settled on his plantation. He had some friends among the young men of that city, in whose company the hours flew rapidly, until the time had nearly arrived when he should return.

Before he did so, he and some of his friends, while sauntering one morning about the city, came to an auction for slaves. The house in which it was held, was a low, one story frame building—one of a long row of such houses on the south side of the street. The roof was covered with green moss, and the weather-boarding once white, was discolored by age and smoke. A crowd of persons was standing in the house. The auctioneer stood on a low platform on the south side of the room, while he was conducting the sale.—Near it was another platform, higher than the first, ten or twelve feet long, and five or six feet wide on which stood the slaves as they were sold. A large desk stood on the floor, at which a clerk was seated, making entries of the sales. The desk and platforms were separated by a low, wooden railing from the other part of the room. Old barrels, and boxes, and broken chairs, ranged against the wall, served for seats for such of the spectators as chose to use them.

When Norton and his friends went in, there was a general hum of conversation among the dense crowd outside of the railing. Three Frenchmen two or three Spaniards, and several men in drab overcoats, that extended nearly to their heels, were nearest the stand of the auctioneer, and appeared more interested than the others in the sales.

After a delay of not more than a minute, the auctioneer called out: "Now gentlemen, I am going to offer you something worth bidding for.—Here she comes, gentlemen.

"Help her up here, Jim;" speaking to a black man, a servant at the place, "help her up quick. The gentlemen here want to look at her."

A girl, about seventeen years of age, was placed upon the stand. She had on her a coarse, calico dress, which was torn and soiled; an old worn out slipper on one foot, and a stocking full of holes on the other. Her coarse, black hair hung over her face and neck, uncombed and uncared for.

"Look at her gentlemen, did you ever see such a figure sylph like and graceful. Many a rich lady would give half her fortune if she could buy for herself such a shape as that."

The girl trembled, turned her face to the wall and covered it with her hands.

"Come, what's your name? Ah; I see it on the catalogue. Come, Huldah, modesty is a good thing in its place, but you must turn round and let the gentlemen have a good look at you." And he turned her face to the crowd, and made her take her hands from it.

"I ask you to look at this face, gentlemen. See what large, lustrous, black eyes, what even, pearly teeth. Did you ever see such before?

"Who bids, gentlemen? I can't wait; indeed I can't. I have twenty-two more to sell to-day."

"Eight hundred dollars," said one of the Frenchmen.

"Thank you, Mr. De Courcy, but I can't stand with such a bid as that.

"Why, look at this girl, gentlemen. She is nearly white; her hair is straight, and see what glossy blackness it has; warranted sound, gentlemen or no sale.

"Who bids?"

"Nine hundred dollars," said one of the Spanish gentlemen.

"Thank you, sir. Nine hundred dollars is bid; only nine hundred for positively the most beautiful girl that ever stood on this block. Indeed, gentlemen, I never saw so beautiful a creature before. Nine hundred dollars; going at nine hundred.

It's a shame, gentlemen; indeed it is. Why, only last week I sold two girls, neither of them half so pretty as this, to two mechanics of this city; one of them a bricklayer, gave a thousand dollars for one of the girls, and the other, a shoemaker, gave eleven hundred for the other; and will you, young planters, let them out bid you, where such beauty as this is for sale? Positively I am ashamed of you, gentlemen."

A low groan was heard. It seemed to come from one of the spectators at the west end of the room.

"Did you hear that groan, gentlemen? It was for your want of chivalry and taste. Indeed I am ready to groan for you myself."

Another and louder groan was heard.

"Thank you, sir; you ought to be groaned at, gentlemen.

"Nine hundred dollars only is bid. I can't dwell, gentlemen; indeed I can't. Make up your minds soon."

"Nine hundred and five dollars," said one of the men dressed in drab overcoats.

"Thank you, sir; but we can't take five dollar bids here. We can't waste our time on such trifles. Shall I say nine hundred and fifty, sir?"

The man in the drab overcoat, seemed very much ashamed of himself, and after a short pause and with a look of some embarrassment, said: "Yes sir!"

"Nine hundred and fifty dollars is bid. Only nine hundred and fifty dollars for the most beautiful girl that ever stood on this auction block, gentlemen.

"Why look at her, gentleman; see how the damask rose blooms on her downy cheek. See what thin and lovely lips she has; see, too, how modest she is. Modesty gentlemen, is an excellent thing in women. We love it in our mothers and sisters."

Another groan was heard—deep and sad.

"Go round there, Jim. May be some gentleman has the colic, and something should be done for him."

"I can't dwell, gentlemen; indeed I can't."

"Who bids?"

"One thousand," said Mr. De Courcy.

"Thank you, sir. You have an eye for beauty, sir. I like your fine taste."

"A thousand dollars is bid gentlemen. A girl of sweet sixteen—just blooming into womanhood nearly white."

"Turn round, Huldah, walk across the platform, and let the gentlemen see your movements."

"See there, gentlemen, graceful as a swan; how lightly she steps, and see what small feet and hands she has; what small delicate ears, and what a beautiful nose, and mouth, and chin. See what limbs she has, gentlemen, as white as any person's, how gracefully they taper down to her small feet. She comes from Virginia, gentleman, and I have no doubt at all, but, of course I can't warrant it, that some of the blood in her veins, is of the best in the Old Dominion."

"Who bids, gentlemen; only a thousand dollars and she has been not less than five minutes on the stand."

"A thousand and fifty," said the gentleman in a drab overcoat, who seemed now to have gotten over his embarrassment.

"A thousand and fifty dollars is bid. Going at only a thousand and fifty dollars. Ah, sir," said the auctioneer, looking at the man in a drab overcoat "I see you know what you are about. What an investment for a man of capital. There has never been such a bargain offered here before."

"Eleven hundred," said a voice not before heard in the bidding.

"Thank you, sir. Please come up nearer to the stand that we may see the bidders eleven hundred dollars."

"And fifty," said the Frenchman.

"Twelve hundred dollars," said Norton, who had now come forward to the railing.

"Twelve hundred dollars, and no more, gentlemen. I am positively ashamed to sacrifice such property at these rates but we can't dwell."

"Twelve hundred dollars, going, going—*gone*." He brought his hammer heavily upon the table as he uttered the word "*gone*;" and, at the same time, a groan was heard louder and deeper than any that had been heard there before.

"Sare," said the French gentleman, bowing to Norton, "I do congratulate you on one fine bargain. Ver cheap indeed, and ver pretty. I do like your taste sare."

"Thank you," said Norton.

"Your name, sir," said the auctioneer, bowing to Norton, "if you please."

"Edward Norton."

"Please come within the railing, to the desk Mr. Norton, and the clerk will give you a bill of sale, and a receipt for the purchase money."

"Will you take the negro away to-day? or, if you prefer it, we can keep the property for a few days, in our jail."

"I will take her now, sir."

Norton went to the clerk, paid the purchase money, and received the bill of sale.

While he was doing so the auctioneer said: "Jim bring out No. 4."

Number 4 was brought out. He was an old man, very black; his hair was slightly marked with gray.

"Stand up, old fellow, on the block," said the auctioneer.

"'If you please, master, excuse me. I am an old man—old enough to be your father."

Another groan, not loud, but low and sad, was heard.

"Who is that making this strange music in this room? I thank the gentleman, whoever he may be, but too much of a good thing is worse than none at all. Get up on the block, old man."

"Master, please excuse me. My mistress, in ole Virginny was a widow, and I was her foreman for twenty years. She never found any fault with me. We made good crops and got along well till she died, and I was sold *how* weeks ago by the 'ministrator. 'If I must be sold,' said the old man, bursting into tears, "let me set down and be sold like a man, and not like a beast.

"Oh, Thomas! Thomas!" said an old man dressed as a Quaker, who rose to his feet from the west end of the room and burst into tears; "Oh, Thomas! what a business is this in which thou art engaged!"

The old man, whose broad hat half covered his face, advanced to the railing.

"Oh! Thomas," said the old man, "I have not seen thee for ten years, and now to find thee here in this den of sin."

The auctioneer turned pale; his hammer trembled in his hand, his limbs, his whole person shook.

"Father!"

"Do not call me father here—my lost son."

"Father!"

The old man shook his head. "Thomas, I always heard that *work* from thee with gladness when thou was an innocent boy. Do not use it here."

"Father," said the auctioneer, still trembling.

"I am not thy father. I never will own, as a son, a slave seller, nor a slave buyer. Thou hast disgraced an ancient and honorable name. Thou art an apostate from the faith of thy fathers, and," raising his hand upward, "from thy Father in heaven."

"The old gentleman is somewhat excited," said Mr. De Courcy, to a man at his side. "Quite a scene, here, indeed. Almost a tragedy, sir."

"Did you hear what the old fellow said," asked one of the drab-coat men, turning to another dressed in the same garb.

"No; not particularly," was the reply.

"Why, sir, he actually called this a den of sin. I heard him with my own ears, and cannot be mistaken about it. He classed slave-buyers too, with slave sellers. It is a gross and open insult, I can't stand it."

This was said so loudly, that all who were in the room heard it. The crowd became instantly excited and moved toward the Quaker.

"Take him out. Tar and feather him. No apology can be made for such insults to gentlemen."

Tom Gilbert, the auctioneer, who had stepped off the stand but a moment before, now leaped upon it.

"Look here, men! This man is my father.—The first man of you that lays the weight of a finger on him, or who utters anothers insulting word, gets the whole contents of this," (taking from a drawer before him a large horse pistol,) "and this," (showing another from the same drawer,) "and as many more as will satisfy him."

"Gentlemen, the sale for to-day is over. We'll close the doors, if you please."

"I don't know any thing about that sale," said Tom Giles, "and what I don't know, in course you can't expect me to tell. I've seen the girl a thousand times after she were brought home, and she was as pretty a nigger as ever I set eyes on,—*dest* such a gal as the auctioneer said she was; and I did hear too, there was some kind of a fuss at the auction, and that she was the last the auctioneer ever sold; but that's only hearsay, mind you, don't set it down for a fact. But there's one thing I can tell you, squire, that you ought to know, and as you come from Connecticut, I 'spose in reason you don't know it. It will never do to put niggers in your book along with white folks. I am conscientiously and eke totally furnisht it.—Indeed I am."

"What shall I do, then?" said Mr. Strong. "This, you know, is a part of the story, and this girl must often be mentioned in it."

"I don't know, indeed I don't, squire, how you can fix it. But it seemes to me you had better have a kind of kitchen to your book, and put all the niggers in that. Can't you have something at the end of the book—a kind of quarter like for the niggers?"

"And the Indians, also," said Strong, "for you know that Grey Eagle and some other Indians must be mentioned."

"No, squire, not the red-skins, you can mix them with white folks. But, as for putting niggers alongside with white people, I am conscientiously and eke totally furnisht it. Indeed I am. But, squire, I can excuse you for this, bein' as you come from Connecticut, whar, in course, the people don't know no better. Squire, I've seen books that are like houses with closets and cupboard's all over 'em. Can't you have kind of closets to your book?"

"I don't understand you," said Strong.

"Why, down at the bottom of 'em are places for things not fit to be in the room."

"Notes?"

"I 'spose so squire. Put all about Hulldah in the notes at the bottom, and then, them that likes to read it, can do so, or not, just as they please. Go on, squire."

POISONOUS BEAUTIFIERS.

The natural desire of all to display what personal attractions they may possess to the best possible advantage, and the pleasure which all mankind, whether civilized or savage, take in looking upon a beautiful female face, has led the fairer sex in many instances to commit violations of common sense, which cause feelings of deep regret and commiseration in the breast of every true man and woman. There is no custom so foolish and frivolous as that of painting the face, or endeavoring to obtain by artificial means an unnatural complexion; and this system, which at first we are inclined to regard as simply childish, assumes the graver nature of a crime when we regard the means adopted to attain this silly end.

For example: Arsenic is used in great quantities to produce a healthy look, ruby lips, and roundity of form, and we have it on good authority that in many parts of Europe, and for aught we know to the contrary, in America, arsenic is eaten in large quantities, and Dr. Tschudi, the well known traveler, says "it does not seem to have any more pernicious effect than opium eating," as if it was not bad enough! Many tons' weight of arsenic are sold annually in the form of cosmetic powders for outward application.

Bismuth and antimony are also largely used in the manufacture of these articles, without which ladies do not consider their toilets complete, and much as they may abhor the character of a Borgia or Brinvilliers, they are themselves provided with weapons as dangerous as either of those two females: the difference being that one is doing all she can to poison herself, and the others poisoned their friends. It is said of a celebrated actress, that she must in her lifetime have used half a hundred weight of oxyd of bismuth in the shape of cosmetic powders, and the pearl powders, rouges and the whole army of so-called beautifiers are all more or less, highly poisonous. It surely cannot be right to use or encourage the use of these articles, more especially when we know that there are plenty of vegetable compounds which will answer just as well, and will not stop up the pores like poisonous metals.

The Spanish ladies use a harmless cosmetic, composed of almonds, and another of pistachio nuts, ground in water, and which are said to have no deleterious effects. We have no space to expiate as fully as we would wish on the morality or the physiology of these facts, but we fulfil our duty in calling public attention to them, that the good sense of the people may rise in mutiny against painted beauty.—*Scientific American.*

There lies in the depth of every heart, that dream of our youth, and the chartened wish of manhood, which neither cares nor honors can ever extinguish—the hope of one day resting from the pursuits which absorb us; of interposing between old age and the tomb, some tranquil interval of reflection, when, with feelings not subdued, but softened, with passions not exhausted, but mellow, we may look calmly on the past without regret, and on the future without apprehension.

But in the tumult of the world, this vision forever recedes as we approach it, the passions which have agitated our life; disturb our latest hours, and we go down to the tomb, like the sun in ocean, with no gentle and gradual withdrawing of life back to the source which gave it, but sullen in its fiery glow long after it has lost its power and splendor.

An old proverb says:

"A cold May and a windy,
Makes a fat barn and a findy."

Another proverb says:

"A hot May makes a fat Church-yard."

According to these rules, the coming summer should be both healthy and fruitful.—*Cleveland Herald.*

The Fashionable Drive in Washington.—The States says:

Several ladies of fashion in Washington City are introducing *lager beer* into their houses as a refreshing morning beverage to offer visitors.

Dr. Cheever said that recently, the memoir of an interesting young lady, the daughter of a missionary, was sent to the Tract Society, but rejected for publication because it contained a paragraph expressing her appreciation of the character of Little Eva, because she read the Bible to Uncle Tom.

One hundred an forty ministers of the M. E. Church, South, recently voted to expunge the article in their discipline, condemning the slave trade. *Eight* only voted Nay!

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.
Mrs. C. L. Morgan, Sylvester, Green Co., Wis.
Phebe T. Merritt, Ionia, Michigan.
Adrian, Samuel Hayhall, Michigan,
Livonia, Harriet Fuller "
Plymouth, Isaac N. Hedden, "
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G. L. Gale, Northport, Indiana.
Wm. Hopkins, Freemont, "
Elizabeth Morse, Angola, "
Henry Bowman, Johnstown, Barry Co. Mich.
Daniel Earle, Newton Falls, Ohio.

ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:

No. 1. The United States Constitution, Examined.
No. 2. White Slavery in the United States.
No. 3. Colonization. By Rev. O. B. Frothingham.
No. 4. Does Slavery Christianize the Negro? By Rev. T. W. Higginson.
No. 5. The Inter-State Slave Trade. By John G. Palfrey.
No. 6. The "Ruin" of Jamaica. By Richard Hildreth.
No. 7. Revolution the only Remedy for Slavery.
No. 8. To Mothers in the Free States. By Mrs. E. L. Follen.
No. 9. Influence of Slavery upon the White Population. By a Lady.
No. 10. Slavery and the North. By C. C. Burleigh.
No. 11. Disunion our Wisdom and our Duty. By Rev. Charles E. Hodges.
No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.
No. 13. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.
No. 14. "How can I Help to Abolish Slavery?" or, Counsels to the Newly Converted. By Maria W. Chapman.
No. 15. What have we, as Individuals, to do with Slavery? By Susan C. Cabot.
No. 16. The American Tract Society; and its Policy of Suppression and Silence.
Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct.
No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

All donations for the Tract Fund, or for the circulation of any particular Tract of the above series, should be sent to Francis Jackson, Treasurer of the American Antislavery Society, 21 Cornhill, Boston.

Fifty Dollars will stereotype an eight-page tract and print *five thousand* copies of it.

Application for the above Tracts, for gratuitous distribution, should be made to Samuel May, Jr., 21 Cornhill, Boston to the Anti-Slavery Offices, 138 Nassau street New York, and 31 North street, Philadelphia; to Josh McMillan, Salem, Columbiana Co., Ohio; or to Jacob Walton, Jr., Adrian, Michigan.

The United States Constitution and its *PRO-SLAVERY COMPROMISES.*

The Constitution a Pro-Slavery Compact; or, Extracts from the Madison Papers, etc. Selected by Wendell Phillips. Third Edition, Enlarged. 12mo. 208 pages. Just published by the American Anti-Slavery Society, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Offices in New York and Philadelphia. Price, in cloth, 50 cts.; in thick paper covers, 37½.

October 18, 1856.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage viz., forty-four cents for those in paper covers, sixty cents for those in cloth.

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March 28, 1857.—1y.

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Salem, June 23, 1855.

GROCERY & PROVISION Store.

J. M. THOMPSON keeps on hand a full assortment of all kinds of Groceries, Sugars, Coffee, Tea, Molasses, and Syrups; also Beans, Fish by the barrel, half barrel or pound; Flour, Rice, Cigars, Tobacco, Soaps and Burning Fluid. He is receiving fresh Goods from the East and West nearly every day, and can and will sell as low as any other establishment in Town.

N. B. Western Reserve Cheese constantly on hand and for sale.

☞ Cash paid for Eggs.

Salem, May 30, 1857.

UNRIVALED ATTRACTIONS!!

EMERSON'S MAGAZINE AND Putnam's Monthly.

The Union of EMERSON'S MAGAZINE and PUTNAM'S MONTHLY has given to the consolidated work a circulation second to but one similar publication in the country, and has secured for it a combination of literary and artistic talent probably unrivaled by any other magazine in the world. During the first month, the sale in the trade and demand from subscribers exceeded 90,000 copies, and the exhibits already issued of the consolidated work are universally conceded to have surpassed, in the richness of their literary contents, and the beauty and prolixness of their pictorial illustrations, any magazine ever before issued from the American press. Encouraged by these evidences of favor, the publishers have determined to commence the new volume in January with still additional attractions, and to offer such inducements to subscribers as cannot fail to place it, in circulation, at the head of American Magazines. With this view they now announce the following splendid programme. They have purchased that superb and costly steel-plate engraving

"THE LAST SUPPER,"

and will present a copy of it to every three-dollar subscriber for the year 1858. It was engraved at a cost of over $6,000, by the late celebrated A. L. Dick, from the original of Raphael Morghen after Leonardo Da Vinci, and is the largest steel-plate engraving ever executed in this country, being three times the size of the ordinary three-dollar engravings.

The first impressions of this engraving are sold at $10, and it was the intention of the artist that none of the engravings should ever be offered for a less sum than $5, being richly worth that amount. Thus every three-dollar subscriber will receive the Magazine one year—cheap at $2—and this splendid engraving, richly worth $5 thus getting for $3 the value of $8.

We shall commence striking off the engravings immediately, yet it can hardly be expected that impressions of so large a plate can be taken if as fast as they will be called for by subscribers. We shall, therefore, furnish them in the order in which subscriptions are received. Those who desire to obtain their engraving early, and from the first impressions, should send in their subscriptions without delay. The engraving can be sent on rollers, by mail, or in any other manner, as subscribers shall order.

$20,000 IN WORKS OF ART.

In addition to the superb engraving of "The Last Supper," which will be presented to every three-dollar subscriber for 1858, the publishers have completed arrangements for the distribution, on the 25th day of December, 1858, of a series of splendid works of art, consisting of one hundred rich and rare Oil Paintings, valued at from $100 to $1,000 each. Also, 2,000 magnificent Steel Plate Engravings, worth from $3 to $5 each, making in all, over THREE THOUSAND GIFTS, worth TWENTY THOUSAND DOLLARS.

Inclose $3 to the publishers and you will commence receiving the Magazine by return mail.—You will also receive with the first copy a numbered subscription receipt entitling you to the Engraving of

"THE LAST SUPPER,"

and a chance to draw one of these "THREE THOUSAND PRIZES".

REASONS WHY YOU SHOULD SUBSCRIBE FOR

EMERSON'S MAGAZINE
FOR 1858.

First: Because its literary contents will, during the year, embrace contributions from over one hundred different writers and thinkers, numbering among them the most distinguished of American authors.

Second: Because its editorial departments, "Our Studio," "Our Window," and "Our Gift," will each be conducted by an able editor—and it will surpass, in the variety and richness of its editorial contents, any other magazine.

Third: Because it will contain, during the year nearly six hundred original pictorial illustrations from designs by the first American artists.

Fourth: Because for the sum of $3 you will receive this splendid monthly, more richly worth that sum than any other magazine, and the superb engraving of "The Last Supper," worth $5.

Fifth: Because you will very likely draw one of the three thousand prizes to be distributed on the 25th day of December, 1858—perhaps one that is worth $1,000.

Notwithstanding that these extraordinary inducements can hardly fail to accomplish the objects of the publishers without further efforts, yet they have determined to continue through the year

A GREAT LIBRARY OFFER.

To any person who will get up a club of twenty four subscribers, either at one or more post-offices, we will present a splendid Library, consisting of Forty Large Bound Volumes, embracing the most popular works in the market.—The club may be formed at the club price, $2 a year without the engraving, or at the full price, $3 with the engraving of the Last Supper to each subscriber. List and description of the Library, and specimen copy of the Magazine, will be forwarded on receipt of twenty-five cents. Over 200 Libraries, or 8,000 volumes, have already been distributed in accordance with this offer, and we should be glad of an opportunity to furnish a Library to every clergyman, to every school teacher, or to some one at every post office in the country.

AGENTS GETTING RICH.

The success which our agents are meeting with is almost astonishing. Among the many evidences of this fact, we are permitted to publish the following:

Gentlemen: The following facts in relation to what your Agents are doing in this section, may be of use to some enterprising young man in want of employment. The Rev. John E. Jardee, of this place has made, since last Christmas, over $4,000 in his agency. Mr. David M. Heath, of Knoxville, Mo., your General Agent for Platt County, is making $8 per day for each Sub-Agent employed by him; and Messrs Weimer & Evans, of [illegible], Mo., your Agents for Holt County [illegible] are making from $8 to $25 per day, and [illegible] has made, since the seventh day of last January, over $1,700, besides [illegible] out of the business worth over $1,000. You are at liberty to publish this statement, if you like and to refer to any of the parties named.

DANIEL GANOE, Carrollton, Mo.

With such inducements as we offer, anybody can obtain subscribers. We invite every enterprising man out of employment, and every lady who desires a pleasant MONEY making occupation to apply at once for an agency. Applications should inclose 25 cents for a specimen copy of the Magazine, which will always be forwarded with answer to application by return mail.

Specimen Engraving.

As we desire to place in the hands of every person who proposes to get up a club, and also of every agent, a copy of the engraving of "THE LAST SUPPER," as a specimen, such applicant inclosing us $3 will receive the engraving, postpaid by return mail, also specimens of our publications and one of the numbered subscription receipts entitling the holder to the Magazine one year and to a chance in the distribution. This offer is made only to those who desire to act as agents or to form clubs. Address

DARKMITH & CO.,
No. 371 Broadway, New York.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.